

"ADVENTISM."

WHAT IS IT?

ITS RELATION TO THEOLOGY AND PROPHECY.

IN TWO PARTS.

PART I.—ITS RELATION TO THEOLOGY.

PART II.—ITS RELATION TO PROPHECY.

BY WM. SHELTON.

(Second Thousand.)

BUCHANAN, MICHIGAN:
WESTERN ADVENT-CHRISTIAN PUBLISHING ASSOCIATION
1868.

**Entered according to Act of Congress, in the year 1868, by the
WESTERN ADVENT-CHRISTIAN PUBLISHING ASSOCIATION,
in the Clerk's Office of the District Court of the United States
for the Northern District of Illinois.**

TABLE OF CONTENTS.

PART I.

Prefatory remarks	1
What is Adventism?	2
Is Christ literally to come from heaven again?	3
For what purpose will he come?	7
The kingdom to be inherited	12
When will Messiah begin his reign?	21
Its location: chronological—geographical	28
Are the dead to be raised literally?	31
Spiritual resurrection—the seven years theory	33
Why are the dead to be raised?	42
Where will the resurrected saints dwell?	45
When are the saints to be rewarded?	53
Is the soul or spirit to receive any reward before the body?	56
What is the spirit of man?	58
What is the soul of man? . . . ,	62
Not a new doctrine	63
The penitent Thief: is his soul now in Paradise? . .	66
The promise to him: negative view—positive view . .	67
Dives and Lazarus	72
When are the wicked to be punished?	84
Hell: <i>sheol</i> — <i>hades</i> — <i>tartarus</i> — <i>gehenna</i>	86
Punishment of the wicked: its place—its nature—its du- ration	94
How are the wicked to be punished?	99
Objections considered	104
The undying worm	108
Smoke of torment, &c.	109

Eternal fire	111
Eternal life: when obtained	114
The promise to Abraham and his seed: not yet fulfilled —its nature	116
The promise to David's seed	127
Paul's desire to depart	131
His teaching on the relations of body and soul	133
The personal reign an Orthodox doctrine	134

PART II.

The relation of Adventism to prophecy	141
The great image	143
The stone: its signification	151
Vision of the four great beasts	157
The Papacy: its rise, progress, decline, and end	165
Vision of the ram and he-goat	179
Time: literal and symbolic—a rule	189
The 2300 days and seventy weeks	196
The sixty-nine weeks	197
The sixty-two weeks	205
Daniel 11	208
Daniel 12	225
The Savior's great prophecy	233
The seven seals	255
The seven trumpets	265
The Apocalyptic dragon	275
The leopard beast	278
The two-horned beast	282
The scarlet beast	290
The ten kings	295
Our nearness to the judgment	298
Chronological tables	300

PART I.

“ADVENTISM.”

PART I.—ITS RELATION TO THEOLOGY.

OUR world is flooded with “isms,” and in the long catalogue we find what is denominated “*Adventism* ;” and this is in conflict with all other “isms” on many points.

The term “*Adventism*” is a new term, not a half century old ; but is applied to an *old theory*, which, whether true or untrue, is unchanged by the application of the new name. Some of its friends say, We repudiate the term “*Adventism*,” as it is an unscriptural one, and prefer the term *Bibleism* : but this is equally unscriptural ; for this term is not once found in the Bible. But as it is the thing *indicated* by the name that we wish to examine, we will not pause to argue whether or no *Adventism* is a correct term. It is a term well understood by friends and foes, and not of the derisive order : so as a matter of convenience, and without scruples, we use it. With-

out asking, Is the *name* right, we pass to ask, Is the *theory* indicated by the name right?

Is *Adventism* merely a modern delusion, or is it a Bible theory? Preparatory to a correct answer to *this* inquiry, another question arises: What is Adventism? It is simply the theory of the second advent of Christ, as the "*hub*" in the "*wheel*" of Bible theology, together with its spokes, fellies, and tire—all other truths depending on this. Blot out the second coming of Christ, and the resurrection is obliterated, the judgment-day is repudiated, and the restitution is set aside; for not until Christ comes are the dead to be raised, or is the judgment to arrive, or the restitution to dawn.

Thus the advent of Christ is an event of mighty magnitude, for the consummation of the grand plan of salvation is suspended on this single event, for if Christ never comes, the dead will never be raised, and if the dead are never raised, they can never be judged; and if never judged, they can never be rewarded, and never inherit the kingdom: for Christ is not only designated as the future Judge, but the time when he shall officiate in this capacity is said to be "*at his appearing.*" Nor is this a new item of theology; for Enoch, the seventh from Adam, connected the judgment scene with the coming of Christ, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute *judgment,*" &c. Not only did Enoch preach the advent of Christ, but he con-

nected that event with the judgment. But to be more precise, we will look at various features of the Advent faith, and thus learn whether "Adventism" is really in harmony with the Bible, or not.

IS CHRIST LITERALLY TO COME FROM HEAVEN AGAIN?

"Adventism" sets up this claim. Is it a revealed truth, or is it an error? Is the coming of Christ to be a literal or spiritual event? What say the Scriptures? Paul thus speaks to his Thessalonian brethren: "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, *whom he raised from the dead*, even Jesus." (1 Thess. 1: 9, 10.) Who were they waiting for? God's Son. Where from? "From heaven." What Son of God were they waiting for from heaven? The very one "*whom he raised from the dead*." Then God has a Son in heaven, has he not? Yes. And that Son was once dead, was he not? Yes. And God raised him from the dead, did he not? Yes. And that is the very personage we are to wait for from heaven, is it not? Certainly.

This agrees with the Savior's own testimony to the seer of Patmos, after his ascension: "I am he that liveth, and *was dead*; and behold, I am alive for evermore." (Rev. 1: 18.) This is the very personage of whom the heavenly messengers declared, "*This same Jesus, which is taken up from you into*

heaven, shall so come IN LIKE MANNER as ye have seen him go into heaven." (Acts 1 : 11.) The "same Jesus" who once died, and was resurrected, went up to heaven, and is still in heaven ; this "same Jesus" is to come from heaven, not spiritually, but "in like manner as" the disciples saw him ascend. Before taking his departure from earth, Jesus affirmed, "I go to prepare a place for you. And if I go and prepare a place for you, I will *come again*, and receive you unto myself." (John 14 : 3.) Christ literally went away, and he will literally return : "Behold, he cometh with clouds ; and every eye shall see him, and they also that pierced him : and all kindreds of the earth shall wail because of him." (Rev. 1 : 7.) This event cannot be counterfeited ; "all" will "*see*" the Savior come in the "*clouds*" of heaven, and sinners will "*wail*."

It will be no spiritual affair, like coming in the "clouds of *events*," as some explain the matter ; for "*the Lord himself shall descend from heaven WITH A SHOUT, with the voice of the archangel, and with THE TRUMP OF GOD ; and the DEAD IN CHRIST SHALL RISE.*" (1 Thess. 4 : 16.) Thus the coming of Christ is connected with the sounding of the trump of God, which arouses the slumbering dead from their tombs ; and moreover, the apostle adds, "Then we which are alive and remain, shall be caught up together with them [with the resurrected saints] in the clouds, to meet the Lord in the air." This cannot be spiritu-

alized. Christ will return literally, and the resurrected saints, together with the living saints, changed to an immortal state, will rise to "*meet him*" in the air, and thenceforward "*forever be with the Lord.*" With this fact in mind, well might Paul affirm, "Unto them that look for him shall he appear the SECOND time, without sin [or a "sin offering"] unto *salvation.*" (Heb. 9: 28.)

Not only is this event designated the "*second*" coming of Christ, (thus proving it as truly *literal* as the *first*; as a second is a *repetition* of the first, and of the *same order*, else it would simply be the first of one order, and the first of another, instead of being a "*second*" of any one order; and as all admit that the first was the advent of a literal personage, it must be conceded that the second must also be:) but, moreover, this second advent is to bring "*salvation*" to the saints. And while this event shall bring salvation to God's people, it will, at the same time, bring destruction to the impenitent; thus it will be like the "pillar" that cast *light* on Israel and *darkness* on the Egyptians; for "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking *vengeance* on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be *punished* with everlasting *destruction* from the presence of the Lord, and from the glory of his power; when he shall come

to be glorified in his saints, and to be admired in all them that believe." (2 Thess. 1: 7-10.)

Since the "salvation" of saints, and the "destruction" and "punishment" of sinners is connected with Christ's coming, if we spiritualize a *part*, we must the *whole*; thus we must either deny a literal salvation to the saint, and a literal punishment to the sinner, or admit a literal coming of Christ in the future. He once came in an humble garb, but now he comes in the glory of all heaven—the *same person* in different clothing—once appearing in "swaddling clothes," but now in a cloud of glory. Once he came to be numbered with the dead, but now to end death's long reign. Once he came to weep, but now to wipe away all tears. Once he came as the "Man of sorrow," but now to make an end of sorrow among his people. How changed the scene! Then he was ridiculed, scourged, bound, and crucified by wicked men; but now "shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." (Matt. 24: 30, 31.) This is one feature of the doctrine styled "Adventism." It proclaims a "second" personal mission of Jesus Christ to our globe.

FOR WHAT PURPOSE IS CHRIST COMING?

We meet with many who endorse the doctrine of the future personal coming of Christ; yet they can see no *necessity* for this event. They have imbibed a theory which makes Christ's coming a needless event. But when we learn for what purpose Christ is to come, we shall not only recognize this event as a needful item in the Divine plan, but as an absolutely indispensable prerequisite to our entrance into the kingdom of God. But why so?

1. Because Christ has been "ordained of God to be the Judge of quick and dead" (Acts 10: 42), and Paul affirms that he "shall judge the quick and the dead *at his* APPEARING." (2 Tim. 4: 1.) Hence, it follows, if neither the living nor the dead are to be *judged* till Christ's "*appearing*," none can receive their reward at any earlier date: for judgment is for the express purpose of deciding who are worthy; and judgment includes both the decision, and its execution: and it is not possible to have a decision executed before it is passed. But *provided* the saints enter glory at death, that would be the execution of the decision in their favor, and the *decision* must have *preceded* its *execution*; then what becomes of the work which Paul says Christ is to do "*at his appearing*?" It is then all done *before* his appearing, and God's plan is set aside. Can that theory be right which would overthrow the plan of Heaven?

If Paul's location of the judgment is correct, the theory of rewards prior to Christ's coming is opposed to Heaven's arrangement.

Let us learn whether Paul is in harmony with other inspired witnesses on this point; for if he is, it will be apparent to all that there can be no judgment till Christ comes, and no reward till the judgment arrives: hence, Christ must come before the saints can get their reward.

Daniel gives the same chronological location for the judgment scene. After describing the rise of "four great beasts," which the angel explained as symbols of four great earthly governments to arise on the stream of time; after describing the ten horns on the head of the fourth beast, which the angel interpreted as symbols of ten divisions of the fourth and last universal earthly kingdom; and after describing the rise of "another" horn, subsequent to the ten, having "eyes and mouth like a man," which the angel explains as a symbol of a blasphemous and persecuting power, to prevail till the judgment, he adds: "I beheld till the thrones [of these horns] were cast down [or overthrown], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE

JUDGMENT WAS SET, AND THE BOOKS WERE OPENED." (Dan. 7: 9, 10.) Here the judgment is located down at the end of human history: and if this arrangement is right, there can be no reward before the end of the last section of earthly history that shall precede the judgment; for judgment comes before reward, else there is no use in having a judgment: and who will be presumptuous enough to charge God with folly in planning a "judgment to come," and appointing "a day in the which he will judge the world in righteousness, by that man whom he hath ordained," and "raised him from the dead?"

The Revelator also gives the same location of the judgment scene: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was no place found for them. And I saw the *dead*, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the *dead were judged* out of those things which were written in the books, according to their works. And the sea gave up the *dead* which were in it; and death and *hades* gave up the *dead* which were in them; and *they were judged every man according to their works.*" (Rev. 20: 11-13.)

When the great white throne and its majestic occupant shall appear, then comes the judgment of the "*dead*," and not till then; nor can the dead be rewarded before being judged.

Jesus, also, specifies the time when men are to be judged: "I came not to judge the world [at his first advent], but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall *judge him in the last day.*" (John 12: 47, 48.) Here Christ himself definitely locates the work of judgment "IN THE LAST DAY." Then let this arrangement stand, and let no one presume to affirm that we can get our reward as well without the judgment, as with it; thus rendering it a useless affair.

Finally, the Revelator locates the judgment under the sounding of the seventh angel, and also *connects the reward* of the ancient prophets, and the various saints of different ages with this judgment to come: "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; thy wrath is come, and *the time of the dead that THEY SHOULD BE JUDGED*, and that thou shouldest *give reward unto thy servants THE PROPHETS, and to the saints*, and them that fear thy name, small and great." (Rev. 11: 15-18.)

Here the judgment scene is clearly connected with the sounding of the seventh trumpet, and the truth is clearly and boldly proclaimed that even the prophets are to get their "*reward*" *subsequent* to this epoch. This must forever settle the question that

"reward" is the *result* of judgment, and is received *after* judgment; and, also, that the judgment is not due till the sounding of the seventh angel.

From the forgoing evidence we learn (1) that the judgment is due at Christ's "*appearing*;" (2) at the end of the various sections of earthly history represented by the different beasts and horns in Daniel's vision; (3) at the time the great white throne and its heavenly occupant appear; (4) "in the last day;" and (5) under the sounding of the seventh angel. Now as Christ is to be the Judge, and is not to officiate till his "APPEARING," or till the "last day," or till the seventh trumpet sounds, and as the old "prophets" as well as the modern saints must go without their reward till Christ shall appear, certainly his coming is an event of some consequence; nay, of the *greatest* consequence: for even all the past sufferings and intercessions of Christ, *without the judgment*, would prove worthless in securing a reward for the faithful: and this judgment cannot come *till Christ comes*.

2. Another answer to the question—"For what purpose is Christ coming?" is this: He is coming to set up his kingdom on earth. Christ's own testimony is, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne of his glory*: and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his

sheep from the goats: he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the world." (Matt. 25: 31-34.) Thus when Christ is escorted from heaven to earth, by "all the holy angels," "THEN shall he sit upon the *throne of his glory*;" and "THEN shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom." When is this invitation to be given to the saints? The Savior's answer is, "When the Son of man shall come in his glory, and all the holy angels with him." Thus the kingdom referred to is one that the saints do not inherit till Christ shall return from heaven in his kingly grandeur.

But what kingdom is alluded to? Not a kingdom that preceded the formation of our globe, but simply, "*The kingdom prepared [for the faithful] from the foundation of the world;*" once placed under the supervision of the first Adam, who fell, and brought a curse on the fair inheritance, under which it has been groaning for many centuries; but God has promised a "restitution" under a great heir of David, a personage who should be not only of human, but also of divine origin, constituting him both the "*root and the offspring of David*," of whom it is said "David calleth him *Lord*." This remarkable personage, who was both the *heir* and *lord* of David, appeared

among the children of men over eighteen hundred years ago, not to begin his reign, but to suffer as the "Lamb of God."

But the contemplation of his *reign* so engaged the attention of his followers that his *death* was firstly *overlooked*; and in their haste they looked for his kingdom without his death. The early disciples were so absorbed with this thought, that they entirely overlooked the *death* of the Messiah, and fixed their attention wholly upon his *reign*. Their hearts were animated with the hope of a kingdom to come, under the supervision of the Messiah. And this hope was *right*, though they looked for its realization too soon, and also overlooked the death of the Messiah, which was to precede his reign. This hope of a coming kingdom was so thoroughly implanted in their minds, and so confirmed by remarkable miracles, that "Jesus perceived that they would come and take him by force to make him a *king*" (John 6: 15); but he eluded their grasp, knowing that the time had not come for him to take the reins of government.

But the query arises, *Why* were they looking for Jesus to become a king? Was this expectation a groundless conjecture, or was it derived from the Word of God? We answer, *provided* the disciples were right in recognizing Jesus as the true Messiah, they were also right in looking for him to become a king at some stage of his history: for the same prophets who had so clearly predicted the coming of

the Messiah, had with equal clearness foretold his *reign*. The prophet Isaiah had spoken on this wise: "Unto us a child is born, unto us a son is given: and the GOVERNMENT shall be upon his shoulder: and his name shall be called, The mighty God." (ch. 9: 6.) The disciples knew if Jesus was really this "*Son*," who should be called "The mighty God"—"God with us"—that he would certainly stand at the head of the government sooner or later, for Inspiration had clearly stated, "THE GOVERNMENT SHALL BE UPON HIS SHOULDER: of the increase of his government and peace there shall be *no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

They were not mistaken in supposing that this predicted heir of David was destined to be a king: and when they called to mind the remarkable scenes interwoven with the history of Jesus, they could not doubt that he was this heir of David; for (1) before his birth the angel Gabriel had positively affirmed, "The Lord God shall give unto HIM the throne of his father David;" (2) at his birth an angel also affirmed, "Unto you is born this day in the city of David a Savior, which is Christ," or Messiah, and "suddenly there was with the angel a multitude of the heavenly host praising God;" (3) at his baptism "the heavens opened, and the Spirit like a dove descended upon him;" (4) at his transfiguration "a

bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased:" and (5) they had witnessed his remarkable miracles in restoring sight to the blind, in healing the sick, in casting out devils, and in raising the dead; with these facts fresh in memory, how could they doubt that he was this heir of David who should be called "the mighty God?" And if he was really that personage, they knew that the "government" "should be upon his shoulder," and he should occupy David's throne.

But they, overlooking the fact that the Messiah must suffer and die prior to the commencement of his reign, were looking for his reign to begin at too early a point of time; and in consequence of this premature expectation they were finally involved in a bitter disappointment. They were looking for the kingdom before the cross. "They thought that the kingdom of God should *immediately* appear" (Luke 19: 11); and animated with this delightful expectation, the anxious mother of two disciples came to Jesus, saying, "Grant that these my two sons may sit the one on thy right hand, and the other on thy left hand in thy kingdom:" and upon one occasion, as Jesus was riding into Jerusalem, "they spread their clothes in the way," and "the whole multitude of the disciples began to rejoice and praise God with a loud voice, saying, Blessed be the KING that cometh in the name of the Lord." (Luke 19:

36-38.) Their minds were fixed upon the right personage as the long-foretold King, but they were looking for his elevation to the throne at too early a date.

Presently their hope was put to the test, and entirely blighted for a time. A band of wicked men soon captured their prospective King—Jesus becomes a prisoner—and in mockery of his claim to the kingship, they invest him with a "*crown of thorns*," and insultingly salute him, "Hail, King of the Jews." In his trial he is charged with seeking to make himself a king. Thus his enemies and his friends were agreed in the supposition that Jesus contemplated the immediate establishment of his kingdom. Although it was in his power to call legions of angels to aid him in escaping from his foes, Jesus submits, and dies on the cross—THE EXPECTED "KING OF ISRAEL" DIES—and the disciples are robbed of their sweet hope: their expected King was dead, and with him their hope had died; their happy dreams of a coming kingdom under the control of Jesus had faded away, and gloom enveloped them, and sadness enshrouded them like a thick mantle. Their hope was blighted by this unexpected blow, as they had overlooked all the allusions Jesus had made to his death and resurrection, having had their minds so fully absorbed with the contemplation of his *reign* that they could see nothing else; and after Jesus had slept in the sepulchre three days, "AS YET THEY KNEW NOT THE SCRIPTURE THAT HE MUST RISE AGAIN FROM THE

DEAD." (John 20: 9.) Destitute of the understanding that he was to rise again, the blow that laid Jesus in the grave obliterated their hope, and bitter disappointment was the portion of the cup that they drank to its dregs.

Certain women, not knowing that Jesus was destined to rise again, came to anoint him three days after his crucifixion; but to their astonishment, instead of finding Jesus in the sepulchre, they are told by a "vision of angels" that Jesus "IS RISEN." Oh! rapturous thought! Jesus was really *alive again!* The same day he appeared to two disciples on their way to Emmaus, and after listening to their rehearsal of a blighted hope, "We had trusted that it had been he which should have redeemed Israel," he replied, "O fools, and slow of heart to believe ALL that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24: 25, 26.)

Now there is a *change* in the feelings of the disciples; their hope revives; their expected King is no longer dead, but really alive, and now all is plain: there is still a chance for him to become king; and moreover, they can now locate the prophecies relating to his death and resurrection, which they had previously overlooked, and can clearly see that if the Messiah was *ever* to die in fulfillment of prophecy, it would be *reasonable* as well as Scriptural to have *his* death *precede* his reign: because (1) it would not

look well to have his death occur after the establishment of his kingdom, and thus throw the entire kingdom into mourning; and (2) it would clash with prophecy which represents his reign as being endless. By having his death precede his reign, they were furnished with a fresh proof of his Messiahship, because prophecy affirmed that the true Messiah should be "*cut off*," and enter the "*grave*"; and now in confirmation of his claim to the Messiahship here, and the kingship hereafter, they could not only refer to Gabriel's statement before his birth, to the announcement of an angel at his birth, to the scene at his baptism, to the announcement made at his transfiguration, and to his miracles, as Divine sanctions of his claim, but they could now add a new proof to the list—his death and resurrection.

They were now begotten anew to the hope of a kingdom under the Messiah, "by the resurrection of Jesus Christ from the dead." Their expected king was again alive, and being the true claimant to the throne of David, they still confidently looked for him to begin his reign at an early date: hence, forty days after the resurrection, they inquire: "Lord, wilt thou at this time restore again the kingdom to Israel?" They were still looking for the kingdom too early. Jesus said to them, "It is not [now] for you to know the times and seasons which the Father hath put in his own power: but ye shall receive power after that the Holy Spirit is come upon you."

(Acts 1 : 6-8.) Jesus did not then see fit to tell them how long before the introduction of the kingdom was due, but assured them that after the outpouring of the Holy Spirit they should receive power to know more about it; and while making this statement, he was taken from their midst, and "received up into heaven." But two angels stood by to make the affirmation, "This same Jesus" shall return : so their expectation of the establishment of his kingdom was not cut off by his departure ; their hope was not again blighted. Jesus will come back—this thought gladdened their hearts—Jesus will return and set up his kingdom. Perhaps for a time they fancied that he would be gone but a few weeks or months, preparatory to establishing his kingdom. But after the Holy Spirit fell upon them, on the day of Pentecost, they clearly saw that Christ must officiate as the antitypical High Priest till the time should come for him to "judge the quick and the dead at his APPEARING." Subsequently, in the "revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass," the different sections of earth's history to precede the introduction of Messiah's kingdom were clearly marked off, thus enabling the Church to determine when the kingdom is due. For instance, in the chain of seven trumpets, the establishment of the kingdom is located under the seventh trumpet: "And the seventh angel sounded, and there were great voices in heaven,

saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." (Rev. 11 : 15.) Under the sounding of the *same* trumpet comes "THE TIME OF THE DEAD THAT THEY SHOULD BE JUDGED" (v. 18), and Christ "shall judge the quick and the dead at his appearing and kingdom;" so the *reign* of Christ is not due till the resurrection.

When Christ appears it will be (1) to raise the dead; (2) to judge the dead; and (3) to reward the dead. The kingdom of the Messiah will include not only those saints who are found alive at its introduction, but likewise all the saints that are now dead, who will then be made to live again, and have their once "vile bodies changed, and fashioned like unto Christ's glorious body."

There is one point of difference between the faith of the disciples in the early part of their history, and the present faith of the Church. The disciples were "slow of heart to believe what the prophets had spoken" about the *death* of Christ, and could see nothing but the *reign* of Christ; but now the Church has rushed to the opposite extreme, and are "slow of heart to believe what the prophets have spoken" about Messiah's *reign*, and can see nothing but his *death*. Christ demands that we should believe ALL that the prophets have spoken—not only what relates to his death, but likewise what pertains to his reign.

The theory which ignores the future kingdom of Messiah on earth, or seeks to substitute a sky-kingdom in its stead, is subversive of the Divine plan. Christ must yet reign on "David's throne," even "in Mount Zion;" and "of his kingdom there shall be no end." The saints of every age will be there, all "equal to the angels." Glorious era! Soon may it dawn in fadeless beauty and matchless splendor. Hail thou once *thorn-crowned* Messiah! Come and wear the kingly crown of glory. Soon claim thy throne, and gather thy jewels. "Even so come, Lord Jesus!"

WHEN WILL THE MESSIAH COME TO REIGN?

It is neither reasonable nor Scriptural to suppose that the reign of Messiah could begin prior to the judgment; and having now learned that the judgment cannot come till the future "appearing" of Christ, his reign cannot be looked for before that appearing. It would not be reasonable to expect his reign before the arrival of the judgment, as it could not previously be determined who were entitled to a seat in his kingdom: and it would not be Scriptural to look for the kingdom before the judgment arrives; as Christ "shall judge the quick and the dead at his appearing and his *kingdom*." (2 Tim. 4: 1.) Here the apostle suspends both the judgment and the "*kingdom*" on the appearing of Christ; hence, **not**

until Christ appears will the judgment come, and not until the judgment arrives will the kingdom come. This then is Heaven's order: (1) the appearing of Christ; (2) the judgment scene; (3) the kingdom.

Many modern theologians insist that Christ cannot come till all the inhabitants of earth have been Christianized, and shall have enjoyed a millennium of blessedness; and that this state of felicity and Christian triumph over all the powers of darkness will constitute the kingdom of Christ. But this theory clashes with two invulnerable truths. It presents the kingdom before the judgment comes, and before the slumbering saints of previous ages are called from their dark beds of death to enjoy it; which would be contrary to the inspired programme. Furthermore, the theory of evangelizing the world as a whole, prior to the coming of Christ, is opposed to the teaching of Inspiration, which clearly presents the fact that evil will not only continue to exist even down to the end of the history of humanity in mortality, but that it will really *predominate* just prior to the coming of Christ: hence, the theory which flatters men that Christ cannot come till all the world is Christianized is but a snare of the enemy, to keep them from seeing the great truth of our nearness to this grand event.

Jesus represents the sowing of good seed, or "wheat" in a certain "field," and also the sowing of "tares" in the same field by an "enemy;" and both

kinds of seed sprang up, and were allowed to grow and ripen "together." And Jesus' own explanation of the matter (after saying, "Let both grow together until the *harvest*,") is as follows: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil; the *harvest* IS THE END OF THE WORLD; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." (Matt. 13: 30, 38, 40.) Here we are distinctly taught that the righteous and wicked will remain together in this world [*kosmos*, or material globe] till "the end of the world [*aion*, or age]," when the tares, or the wicked, shall be "burned in the fire."

What can be plainer? Does this look like having all the world converted? or like having all the tares changed into wheat before the end comes? Far from it. It is an irresistible *veto* on that theory. Moreover, when Christ comes, the world will be as in "the days of Noah" (Matt. 24: 37); "also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and *destroyed them all*: EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED." This looks quite unlike a converted world. Then two shall be in the bed, two in the mill, and two in the

field—"one shall be taken, and the other left;" or, in other words, one shall be saved, and the other be lost.

The "spirits of devils, working miracles," are to figure conspicuously upon the human stage just before Christ shall "come as a thief." (Rev. 16: 14, 15.) The symbolic "beast" that was to slaughter God's saints for forty-two prophetic months is to continue in existence, with the "false prophet," till the coming of the "King of kings, and Lord of lords." (Rev. 19: 11-21.) Also the little horn on Daniel's fourth beast must continue "till the Ancient of days should come, and judgment be given to the saints of the Most High." (Dan. 7: 21.) If these corrupt powers continue till the coming of Christ, there is no place for a millennium of bliss prior to his coming. We are not to look for such events to precede the Savior's return to reign.

All who have carefully perused the Scriptures concede the fact that there are numerous declarations pertaining to a coming kingdom, or predictions concerning the establishment of the kingdom of God on earth. There is no dispute among theologians concerning this fact. But with regard to its *nature*, and the time of its establishment, there are diversities of opinion—some maintaining that it is a spiritual kingdom, instead of being literal, and that it was set up 1,800 years ago. The *only* ground for this theory is the fact that the component elements of this king-

dom—such as the king, territory, and subjects—are sometimes denominated the kingdom, on the principle of putting a *part* for the *whole*, as in the following instances: “For the kingdom of heaven is as a man traveling into a far country.” (Matt. 25: 11.) Here Christ, one component element of the kingdom, is spoken of as the “kingdom.” Again: “They shall gather out of his kingdom all things that offend.” (Matt. 13: 14.) Here another element—the territory—is spoken of as the kingdom. Also, we read: “Then shall the kingdom of heaven be likened to ten virgins.” (Matt. 25: 1.) Still another element—the Church, or prospective subjects—are spoken of as the kingdom, on the same principle of putting a part for the whole. But these component elements are in an unorganized state at present, and must be organized in order to be a kingdom complete. Without the organization of these elements, there can be no setting up of the kingdom. The prospective King is now in a far country, and must return. The territory is now in a dilapidated state, and must be cleansed. The prospective subjects, in part, are dead, and must be raised; and a part are living in a *mortal* state, and must be changed to immortality. All this is requisite to the organization of these component elements of the kingdom, which work involves the advent of Christ, and the resurrection of the dead: hence, the setting up of the kingdom cannot precede the coming of Christ—no matter how

often these unfinished *parts* may be called by the name of the *whole*. All of the parts, in their perfected state, are requisite to the formation of the glorious whole. But we inquire:

I. *What is the nature of his kingdom?*

Our negative answer is, *It is not spiritual.*

1. We may be met with the declaration that the kingdom of God is "righteousness, peace, and joy in the Holy Spirit." This is *characteristic* of that kingdom, and consequently, we must be recipients of this element in order to dwell there, as counter-elements can never enter it: but to insist that this element alone *constitutes the kingdom*, would be to exclude both the King and the subjects, and make man the territory: and instead of allowing it to be true that man is to "*enter into the kingdom*," it would so change the arrangement as to have the kingdom enter into man: besides, if this element constitutes a *kingdom*, its inauguration could not have been *future* when the prophet Daniel said—"In the days of these kings shall the God of heaven set up a kingdom" (Dan. 2: 44), for this element dwelt in the hearts of saints before Daniel's time, because "holy men of old spake as they were moved upon by the Holy Spirit." When we read, "God is love," no one thinks of coming to the conclusion that *love is God*. Why then should men conclude, when they read that the kingdom of God is "righteousness, peace, and joy in the Holy Spirit," that therefore "righteousness, peace,

and joy" is the kingdom of God? The first text gives the prominent characteristic of the Deity, and the second gives the characteristic of the celestial kingdom. If the first text does not prove that *love is God*, neither does the second prove that "righteousness, peace, and joy" is a kingdom. One conclusion is as logical as the other.

2. We may be reminded that Christ said, "The kingdom of God is within you." So he did to the *Pharisees*, but *not* to his disciples; therefore he could not have meant within the heart, but as in the margin, "within your midst," or "among you," which was true of one element of the kingdom—the prospective King—a *part* being put for the *whole*, as in other instances. But the subjects still remained in their mortal state, and the territory, also, continued under the curse, and even *he* soon took his departure "into a far country to *receive* for himself a kingdom" (Luke 19: 12), all of which proves the organization of the kingdom then future.

3. We may be told that Jesus affirmed, "The kingdom of heaven suffereth violence, and the violent take it by force." So he did: and while this could never be true of a spiritual kingdom in the heart, it was true of Christ, one element of the future kingdom. Christ suffered violence in this world, and was taken by force. So it has often been with his saints. The theological idea of *holy violence* is simply ridiculous.

To the question, What is the nature of this kingdom? we reply affirmatively, *It is literal.*

1. Its component elements are all literal. Jesus, the prospective King, is a literal being. The resurrected saints, who are destined to be the subjects, are literal beings. The territorial "kingdom prepared from the foundation of the world" is, also, literal. With a literal King, literal subjects, and a literal territory, we must have a literal kingdom. Yet it will be unlike literal earthly kingdoms in one essential particular—it will be established on the basis of immortality: the king and subjects will live eternally, devoid of pain or sickness, "and the kingdom shall not be left to other people," and it shall have "no end."

2. It is presented as the *fifth* of a series of universal kingdoms on earth, in the second and seventh chapters of Daniel—four of which kingdoms have been literal, leaving the principle upon which the greater part of the prophecy has already been fulfilled as a guarantee of the literal fulfillment of the balance. When God foretells the rise of five universal kingdoms, and we see four of them rise as *literal* kingdoms, can we query whether the fifth will be literal?

II. *Its chronological location.*

Its establishment cannot be in the past.

1. Because it was ~~not~~ to exist cotemporary with the kingdoms of earth, ~~but~~ to succeed them: the
and

that 5th kingdom was to be set up in the

"stone," representing the kingdom of God, was ~~not~~ to "fill the whole earth" ~~till~~ the image was "*broken to pieces*," and "carried away" as by an irresistible ~~tornado~~, "that *no place* was found for them." This is not in the past.

2. It is still a matter of "*promise*" and not of actual possession; and the saints are yet only "*heirs*" to it, and not possessors: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, *heirs* of the kingdom which he hath *promised* to them that love him?" As long as the saints are "*heirs*" to it, it cannot be in their possession—cannot be in the past.

It is still future.

1. Because after Christ had enumerated a long chain of events to precede his second coming, he adds: "When ye see these things come to pass, know ye that the kingdom of God is *nigh at hand*." (Luke 21: 31.) These events span the Gospel age, reaching nearly to the revelation of the Savior: hence, the establishment of the kingdom is subsequent to this age—agreeing with Christ's statement at his trial, "My kingdom is *not from hence*"—not from that time onward.

2. The seer of Patmos locates it after the sounding of the seventh angel: "And the seventh angel sounded; the kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign forever and ever." (Rev. 11: 15.)

The resurrection of the dead being connected with the sounding of this trumpet, shows it a future scene, and, consequently, proves the ushering in of the *kingdom* still future.

3. Daniel locates it not only after the ten divisions of the "fourth kingdom," but, also, subsequent to the history of the Papal horn, which was to rise after these divisions, and continue to exist till the coming of the Ancient of days. (Dan. 7: 21.) These conspicuous facts cannot be obliterated.

III. *Its geographical location.*

Is it to be in heaven, or on earth? Not in heaven, for there has been order there for ages past, and it does not need to be superseded by a better arrangement; indeed, such a claim would virtually cast reflections on the former government of Jehovah. But this long-foretold kingdom is to be inaugurated in a realm where disorder and evil have long predominated, and where such a change would be a blessing, namely: in the *earth*, when renovated. The proof is abundant.

1. Daniel informs us that it shall be "*under* the whole heaven." (Dan. 7: 27.) This is explicit.

2. The Revelator informs us that it will be composed of the "kingdoms of this world," minus their unholy inhabitants, whom God will "destroy."

3. Christ informs us that it is to include the territorial "kingdom prepared from the foundation of the world." (Matt. 25: 34.)

4. At the "end of this world" Christ "shall send forth his angels, and they shall gather *out of his kingdom* all things that offend." (Matt. 13: 40.) The wicked are to be disinherited preparatory to giving it to the resurrected saints. Then the "meek shall inherit," and forever "reign on the earth."

ARE THE DEAD TO BE RAISED LITERALLY?

That the dead saints are to literally live again is a truth clearly set forth in the Scriptures, despite modern efforts to spiritualize the doctrine of the resurrection. Isaiah could affirm with confidence, "*Thy dead men shall LIVE, together with my dead body shall they ARISE; AWAKE and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the DEAD.*" (ch. 26: 19.) Here is a resurrection promised which takes hold of "*dead men,*" even the "*dead BODY,*" and not of an undying entity that is to be resurrected from the body at its death, as one class of theologians now teach. This resurrection takes hold of the very matter that has been deposited in the earth; for "the earth shall cast out the dead." In this resurrection the dead saints are to "*awake*" and "*arise*" and "*live.*" As the dews of spring put new life into the dead herbage, so the dew of Jehovah's power, after the winter of death has ended, and the resurrection spring-time has come, shall come in contact with the lifeless

forms of God's children, and infuse new life into them, and the "dead body" of every saint will both "arise" and "live."

In sweet contemplation of this grand event, "our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall *change* our vile *body*, that it may be fashioned like unto his glorious body." (Phil. 3: 20, 21.) Thus we discover that when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the *dead* in Christ shall rise first," not only will the dead saints be made alive, but by virtue of a special change, the once "vile *body*" will be fashioned like unto Christ's glorious body, of whom it is affirmed, "Christ, being raised from the dead dieth no more; death hath no more dominion over him." (Rom. 6: 9.) So when the saints are raised and "changed," death will have no more dominion over them; and well might Jesus affirm, "They that shall be accounted worthy to obtain that world, and the resurrection from the dead, *neither can they die any more*, for they are equal to the angels, and are the children of God, being the children of the resurrection." (Luke 20: 36.)

Those who share in this resurrection once could die, as the saying, "*Neither can they die any more*," clearly proves; but this could not be said of a deathless entity, that had escaped from the body at death.

In view of a literal resurrection Paul could say, "If the Spirit of him that *raised up Jesus from the dead* dwell in you, he that raised up Christ from the dead shall *also quicken* [make alive] YOUR MORTAL BODIES by his Spirit that dwelleth in you" (Rom. 8: 11); and immediately after this statement he adds: "Our-selves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, *waiting for the adoption*, to wit: THE REDEMPTION OF OUR BODY." (v. 23.) Here reference is made to "*mortal bodies*:" and after asserting that Jesus was raised up "from the dead" by the Spirit, we are told that the same Spirit shall "*also make alive our mortal bodies*." As "that which thou sowest is not quickened except it die," the quickening here referred to relates to something that had *died*, as well as to "mortal bodies;" that is, reference is made to "mortal bodies" that had *died*; as that which is not dead cannot be quickened, or made alive; and that which is already alive cannot be *made alive*; so this making alive of *dead* "mortal bodies" cannot be spiritualized away.

In connection with this thought comes "the redemption of our body;" and certainly *death* does not redeem the body, but drags it into a firmer bondage, and will hold it till a literal resurrection shall liberate it; and without a literal resurrection "the redemption of the body" cannot be realized, except in the act of translation at the coming of Christ.

The advocates of a spiritual resurrection inform

us that the material man passes through a total change once in seven years, and assert that the man who is *seventy years old* has had *ten* different bodies, and then ask, Which one of the ten is to be *resurrected*? If this seven-year-change theory is *unqualifiedly* correct, the human body is never over seven years of age; consequently the man who is seventy years old should have been a gray-headed man *ten times*, as the tenth body is not a day older than the first one in the series. Then why is not the first body as infirm as the tenth? Why should not the first body as really wear gray hairs as the tenth? Why is not the human face covered with wrinkles at the age of seven, seeing the body is never any older? Certainly, if this theory is correct, the first body, being as old as the tenth, should be *mature*, gray-headed, wrinkle-faced, and infirm; for it certainly cannot be claimed that the soul produces these results; causing one body, at the age of seven years, to bloom with health and vigor, and another body of the same age to be infirm and gray!! If this theory is a reliable argument against a literal resurrection, why is it that the person who is once afflicted with the small-pox, or measles, can never take the same disease again? Why may not a man have the small-pox every seven years, if he has a body entirely new so often? It cannot be said that the small-pox is a malady that afflicts an immortal soul within the material man, as well as the man of

dust, and that the continued residence of this same soul in several successive bodies is the reason why only one of these seven-year bodies can be afflicted with this disease. Hence, if this theory is really a valid argument against a literal resurrection, no good reason can be given why the small-pox may not be *ten times* experienced in the history of the man who lives to be seventy years old. And yet all know this is not a possible thing.

This theory, carried out, would endlessly perpetuate human life, except when disease or accident might cut it short; for if the first seven-year body could wind up its history in health and vigor, unless prevented by some disease or accident, so might the *tenth*, the *twentieth*, the *fiftieth*, the *hundredth*, and so on endlessly. But facts deny the *possibility* of this, even if all accidents and diseases could be warded off.

If this is a valid argument against a literal resurrection, it can be used with equal force in favor of several absurdities. For instance, a man and woman are married, and thus the woman "is bound by the law to her husband so long as he liveth" (Rom. 7: 2); but at the end of seven years the wife can claim that she is not the woman that entered into the marriage contract with that man, there not being a particle of matter in her system which helped make her body seven years before, when the marriage took place. Thus, if this theory is good for anything

against a literal resurrection, it liberates people from their marriage covenants once in seven years, and charges every one with adultery who will not then marry anew, or dissolve their family relation. Should the objector say, they have the same *souls* that they had at their marriage, I ask, Are deathless souls married to each other "*so long as they live*?" If so, it would not only carry the marriage covenant into the "spirit world," but it would also involve the ridiculous idea that the man who had married several wives here would have several spirit-wives there; and the man who had married a *widow* here would have to contest his claim there with her former husband! Besides, what if the spirit-wife should be saved, and the spirit-husband should be damned? Would the marriage contract stand?

Who believes that people are released from the marriage covenant every seven years? It is so if this argument disproves a literal resurrection, unless it should be claimed that the soul is married to the soul; and then who is willing to accept the inevitable but revolting conclusion that the marriage covenant extends into the much-talked-of "spirit world," with its plurality of spirit-wives, and the scene of strife in deciding which spirit-man shall claim the spirit-widow who had been married several times? This is the legitimate result of this theory which is used to disprove the possibility of a literal resurrection.

Again. The murderer, who for seven years has eluded the grasp of the pursuing officer, is finally captured, tried, and taken to the gibbet to be hung till he is "*dead*." But adopting this theology, he insists that he is not the man who committed the murder, claiming that there is not a particle of the matter in his system that helped make up the body of the murderer. Now if this theory really obliterates the doctrine of a literal resurrection, that man is entitled to his release. But will it be said that he has the same *soul* that dwelt in the murderer? Well, can you inflict the penalty upon a soul which you say is immortal—hang *it* till *it* is "*dead, dead, DEAD?*" If you could do this impossibility, would you be justified in killing an innocent body with it? If you could not, would it be right to murder an innocent body, when by so doing you could not expect to kill the guilty soul? Will men use an argument to disprove a real resurrection which will just as clearly sanction such monstrous absurdities?

Yet this theory has just enough truth about it to deceive many. It has been scientifically determined that in the human system there are a variety of "*life-cells*," which are the receivers of nourishment in one of its stages, and are capable of contraction or expansion; and thus the human system is replenished; and as there is a gradual passing off of substances received into the life-cells, the system is at

times diminished; thus a man is at one time heavier, and at another time lighter; and this passing off of matter thus received into the system has been unjustly construed into the claim that the *man entire* undergoes a change.

In addition to the claim that a literal resurrection is impossible, we are told there is no *need* of raising the material man *if* the spirit-man continues to live after the body-man dies. That "*if*" is well employed; for although we believe that man has a spirit, we are not warranted in believing that it is a *personality*, either in the body, or out of it, as we shall show elsewhere. But we inquire if the so called spirit-man has no necessary connection with the body-man, and can live, think, and act without it, why did God make a body-man to put the spirit-man into? If the spirit-man does not need the body-man after death, did it need it before death? If the body-man is only a prison-house for the spirit-man to live in, why was it first imprisoned there? If the body-man has always been a detriment, a clog, a shackle to the spirit-man, was it not a mistake upon the part of Deity when he made a body-man, seeing the spirit-man would have been so much better off without it? If the body-man forever passes into oblivion at death, and has only been a hindrance to the spirit-man during its existence, why was it ever made?

In the light of this theory, seeing no need of a resurrection of the material *body*, the conclusion has

been that only the soul is to participate in the resurrection glory; that there is no resurrection OF the dead, but merely a resurrection FROM the dead; a mere resurrection, or rising up of the *internal living man*, from the *external dead man*, at the hour of death, forgetting that Inspiration has affirmed that "the earth shall cast out the *dead*," and that "*dead men shall live*." (Is. 26: 19.)

Those who deny a resurrection of the body render themselves obnoxious to the charge which the Savior thundered in the ears of the Sadducees, who also denied a resurrection: "Ye do greatly *err*, not knowing the Scriptures nor the *power of God*." God's *power* to raise the dead should not be limited or questioned. When he speaks let us believe, even if it clashes with "*vain philosophy*." Said Job: "Though after my skin worms destroy this body, yet *in my flesh* shall I see God." (ch. 19: 26.) He here makes a thrust at modern skepticism, which claims that the body cannot be reanimated after having become food for worms. Job forestalls the skeptic, and admits that worms might eat up his body, and then affirms that notwithstanding this he should, *in his flesh*, see God, "at the latter day," when his Redeemer should come.

The nature of the future resurrection is clearly foreshadowed by the resurrection of Christ, who was raised as the "first-fruits" of the great resurrection harvest of holy ones, or in other words, as the *sam-*

ple or *specimen*. (1 Cor. 15: 20, 23.) The harvest must be like the "first-fruits," or *specimen*. Therefore, if Christ's resurrection consisted merely in the *rising* of the *soul* from the body at the hour of death, then may our resurrection be of the same character. After Christ's resurrection he affirms, "I am he that liveth *and was dead*." (Rev. 1: 18.) That part of Christ which shared in the resurrection had once been "*dead*." Thus that part of the saint which is "*dead*" must rise, as the harvest must resemble the "first-fruits." "*It is sown a natural BODY, it is raised a spiritual BODY*"—not a spirit. "There is a natural body, and there is a spiritual body: and *so it is written*, The first man Adam was made a living soul [a natural body]: the last Adam was made [by the resurrection] a quickening *spirit* [or spiritual body]." Howbeit that was not *first* which was *spiritual*, but that which is *natural*; and *afterward* that which is *spiritual*. The first man is of the earth, earthy [the natural body]; the second man is the Lord from heaven [the spiritual body]. And as we have borne the image of the earthy [body], we shall also bear the image of the heavenly." (1 Cor. 15: 44-49.) Thus the apostle argues that our mortal body is the "natural body," and the resurrection body is to be the spiritual body; and the resurrected body of Christ is pointed to as a sample of the "spiritual body," with the assurance that the natural body is "*first*," and the spiritual body "*afterward*;" hence the

statement "we shall also bear the image of the heavenly," or have our bodies "fashioned like Christ's glorious body." Paul never represents the "natural body" and the "spiritual body" as existing *cotemporaneously*, but the "natural" is "*first*," and the "spiritual" is "*afterward*;" Christ, "the first-fruits," being mentioned as having already received the spiritual body.

We are reminded that Paul in speaking of the resurrection illustrates it by the practice of sowing grain, and then we are told that there is a "*germ*" in the grain that does not die. It is true that Paul uses the custom of sowing grain to illustrate our present naked or *unclothed* condition, in contrast with our clothed condition at the resurrection, when we shall be "*clothed upon*, that mortality might be swallowed up of life;" and this he does by using the "*bare*," or unclothed grain, to represent us in our mortal state; its own species in the harvest, ripe and clothed, to represent our clothed state at the resurrection harvest. But Paul says not a word about a "*germ*;" and we should not make more of his illustration than *he* used it for. However, if theologians will crowd upon us the question of the *germ*, which Paul never hinted at, we inquire, Does the farmer *separate* the *germ* from the grain when he sows it? or does he sow the *germ* with the grain? Does he carry the germ up chamber, and leave the grain to rot in the ground? or is the *germ* thus separated for a time,

and afterward connected with the grain to make it sprout? Then why insist that a spirit-germ, as a *personality*, is disconnected from the body? Let *germ* and body go together, or be silent about the "*germ*." But Paul settles the whole question by telling us, "This *mortal* must put on immortality." (v. 53.) This blots out the theory of a spiritual resurrection for the saints—the "*mortal*" part must rise.

WHY ARE THE DEAD TO BE RAISED?

The doctrine of a future literal resurrection is believed by many who see no need of having the dead live again. They have imbibed the idea that death is a great liberator and glorious benefactor to the saints of God, instead of being an "*enemy*," as Paul affirms; and that death will open the door of glory for them, and usher them into the rapturous Paradise of God, the home of the angels. And if death really accomplishes all this for the saints, what could a resurrection add to their felicity? If all this can be gained without a resurrection, well may the question be asked, What need of a resurrection? But when we learn that the resurrection is a *prerequisite to judgment*, and must therefore *precede* the judgment, and that there is no such thing as entering the kingdom of God previous to the judgment, we can see the *need* of the resurrection.

When we discover that there must be a resurrec-

tion before there can be a judgment, and that there must be a judgment before men can enter the celestial kingdom, the resurrection at once appears needful. And this very truth is taught in the Scriptures: "And *death* and *hades* DELIVERED UP *the dead* that were in them: and THEY WERE JUDGED every man according to their works." (Rev. 20: 13.)

Christ comes with "the keys of *hades* and death," and the "*dead*" are then "*delivered up*" to be "*judged*." Thus the "*dead*" remain unjudged till they are "*delivered up*;" and there is no way for death to deliver up the dead except by having them live again; for death holds them just as long as they remain dead: but the dead ones must come out of death's dark prison before being "*judged*," and they must be judged before being rewarded: for reward is the result of judgment.

When we consider the fact that death merely shuts the saints up in its dark prison, instead of transporting them to glory, the necessity of a resurrection is made still more apparent. Look at the saints of Bible times, as they have approached the dying hour, and learn whether they regarded death as the door to glory, or to the land of the enemy. When God sent the prophet Isaiah to read a death warrant to Hezekiah, who had "*a perfect heart*," saying to him, "*Thou shalt die and not live*" (Is. 38: 1), how did it affect him? Did it fill him with enthusiastic joy? It certainly would have produced this effect, seeing

he had a "perfect heart," if he had looked upon death as the door to a realm of felicity. But was this a cheering message to him? No: "Hezekiah *wept sore.*" Would a saint, having a "perfect heart," thus weep if told that the time had come for him to enter the kingdom of glory? Would the opening of a door into glory cause a saint to weep? But this is not all: Hezekiah fervently prays to have death deferred. But was that prayer a petition for the privilege of staying out of glory a little while longer? Who will take this position? And yet it amounts to that if death is the door to Paradise. But in answer to his prayer, God "added to his days fifteen years." Was this merely a permit for him to stay out of glory fifteen years longer? Was it not rather a permit for him to stay out of death's dark prison a little longer? So Hezekiah understood it; for immediately after his recovery, he remarks: "Thou hast in love to my soul *delivered* it from the pit of corruption." (v. 17.)

If death were really the door into the world of bliss, would it not have been cruel for Jesus to have wrought that miracle on Lazarus, thus calling him out of glory after he had "four days" enjoyed the society of angels, with harp and palm and crown in his possession? Did Christ work a miracle to call a saint out of glory? Who will affirm it? Was it not rather to call him out of the prison of death? (John 11: 44.)

Epaphroditus "was sick nigh unto *death* : but God had *mercy* on him" (Phil. 2: 27) in healing him. Provided death were the door to glory, and a saint were already "*nigh*" that door, would it not be a strange kind of "*mercy*" to close the door against him, and keep him out? Is it really an act of "*mercy*" to prevent saints from entering glory? Who will say it is? Is it not rather an act of mercy to keep the saint from being shut up in death's dark prison?

Was Paul fearful of entering glory, when his life was at stake, and he was "let down in a basket" (Acts 9: 25), thus making his escape, either from the door to death's gloomy prison, or from the door to glory, in a basket—which?

Anciently to preach that "the resurrection is past already" had a tendency to "*overthrow the faith of some,*" which could not be the case if death were the door to glory.

WHERE ARE THE RESURRECTED SAINTS TO DWELL?

Having learned that the "dead in Christ shall *rise*" when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," we wish to find out *where* these resurrected saints are to live. When called from their graves as literal beings, really alive, never more to die, they must have some home in

which to live. In what region will they dwell? Christ in carrying us down to the time when the resurrection will take place, says: "When the Son of man shall come in his glory, then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 31-34.) God's original plan was correct, and will yet be carried out. When he created the world, "he formed it to be inhabited" by *man*, in a state of holiness; and he created man to dwell in it as his home, even forever, *provided* he would be obedient; and man was put on probation for endless life, "the tree of life" being placed before him, that at the end of his term of trial he might "eat and *live forever*" in the very world that God had made on purpose for him to dwell in. And while on probation, man was commanded to "be fruitful, and multiply." (Gen. 1: 28.) Thus it is evident that it was God's original plan to have the earth populated with a race of holy and deathless human beings to all eternity. But before man had reached the close of his term of probation, sin was introduced: so God shut man away from the tree of life, "lest he should put forth his hand, and eat and live forever" in a sinful state.

Thus man was cut off from endless life, while in his fallen condition. Now God gives man *another* probation; and *this time* he places him on trial for *holiness*, as well as for eternal life. Before, man al-

ready possessed the Divine favor, and was merely on trial for endless life; but now, having lost the favor of God, as well as the offer of endless life, he is placed on probation with the conditional offer of the Divine favor, and the conditional offer of eternal life—the Divine favor to be secured through repentance and pardon; and eternal life to be secured by continued obedience to God, and to be obtained “in the world to come.”

After man had sinned, his home, in which he might have lived forever, free from sorrow, falls under the curse: “*Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.*” (Gen. 3: 18.) The curse still rests on the earth; but the time is coming when this sin-cursed and dilapidated earth shall be restored. God once washed it with a flood of water, blotting out a rebellious race, and commencing the world anew: but wickedness soon overspread the earth again; and now God purposes to deluge the earth with “fire,” which will both sweep off the wicked, and purge the polluted globe. “The heavens and the earth, which are now, by the same word are kept in store, reserved unto FIRE *against the day of judgment and perdition of ungodly men, in the which the heavens shall pass away with a great noise, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens*

and a *new earth*, wherein dwelleth righteousness." (2 Pet. 3: 7, 10, 12, 13.)

This same great "change" of the present heavens and earth into new heavens and a new earth, after having perished in the coming deluge of fire, is mentioned by the Psalmist: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish [in the coming deluge of fire], but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou CHANGE them, and they shall be changed." (Ps. 102: 25, 26.) Thus earth and the surrounding atmospheric heavens are not only to "perish," but they are also to be "*changed*," instead of being annihilated; and in their changed condition, after the great conflagration, they are styled the "new heavens and new earth." And there the righteous will dwell; for the seer of Patmos speaks concerning the same new earth home of the redeemed, as follows: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is *with men*, and he will *dwell with them*, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from

their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the *former* things are *passed away*. And he that sat upon the throne said, Behold, I make all things NEW." (Rev. 21 : 1-5.) "New" heavens, "new" earth, "new" city, and "new" people, with a "new" King, constituting a "new" kingdom and a "new" Paradise. This new earth home is to be a sinless, tearless, graveless, sorrowless, painless, and deathless realm.

But when is this new earth Paradise to be enjoyed by the saints. Peter introduces it after the deluge of fire ; and John also gives it the same chronological location, for just before mentioning the introduction of the new earth, he had carried us down to the resurrection, the judgment, and the punishment of the wicked in the following language: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away ; and there was no place found for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and *hades* delivered up the dead which were in them : and they were judged every man according to their works. And death and *hades* were cast into the lake of fire. This is:

the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 11-15.) The very next statement, after this description of the resurrection, the judgment, and the casting out of the wicked into the "lake of fire," is this: "And I saw a new heaven and a new earth." The subject has been unwisely obscured by beginning a new chapter in the middle of the subject. So we now discover that John brings to view the resurrection, the judgment, the final disposal of the wicked, or "perdition of ungodly men" in the future deluge of fire; and next in order he introduces the new earth home of the saved.

But where are the resurrected saints to be while the wicked are being destroyed, and the earth is passing through its fiery baptism? Paul tells us that the saints are to be "caught up" when the resurrection takes place: "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to *meet* the Lord in the air." (1 Thess. 4: 16, 17.) The prophet Isaiah also affirms: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs: and the earth shall cast out the dead. [What next?] Come, my people, enter thou into thy chambers, shut thy doors about thee: hide thyself as it were for a little moment, until the *indignation* be overpast. For behold, the Lord

cometh out of his place to *punish* the inhabitants of the earth for their iniquity." (Is. 26: 19-21.)

Thus the resurrected saints and the changed living saints are to be caught up to meet the Lord, and dwell in their celestial chambers till the "indignation" ends: for while the saints are thus housed away, the Lord is to "*punish* the inhabitants of the earth for their iniquity;" and this "perdition of ungodly men" is to be in the "*fire*" unto which the earth is "reserved," or in the "lake of fire" which will be formed by the outgushing of the sea of fire now in the bowels of the earth, so frequently showing indisputable proof of its present smothered existence through those volcanoes that vomit out floods of fire and lava. But let it be remembered that the saints are to remain above only "till the indignation be overpast;" then the saints and the city shall "come down from God out of heaven;" and then "the tabernacle of God shall be with men," and then "there shall be no more death," in consideration of the fact that "the former things are passed away."

Then will God's plan in creating this globe be carried out, and the very "kingdom prepared from the foundation of the world" be given to the saints, in its renovated condition, well adapted to their immortal state. Then will Paradise bloom on earth under the "second Adam," who has already stood his trial successfully, more gloriously than it bloomed while the first Adam was on trial. Then the saints will dwell

where once sin predominated, and evil-doers flourished "like the green bay tree;" but this will be after "the redemption of the purchased possession"—after its redemption from the power of Satan and his emissaries, and also from the curse.

Jesus testifies (Matt. 8: 11, 12) concerning the future home of the saints as follows: "I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Here we learn that the previous possessors of the very kingdom which the saints are finally to sit down in are to be disinherited. In another discourse Christ remarks: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather *out of his kingdom* ALL THINGS THAT OFFEND, and THEM WHICH DO INIQUITY; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 40-43.)

Here we learn that the former occupants of the kingdom which the saints are hereafter to "shine forth" in are to be dispossessed preparatory to giving it to the saints; and also learn that evil-doers once possessed it. But there is to be a mighty overturn

in human affairs when Jesus comes. Sin will end and righteousness fill the earth.

WHEN ARE THE SAINTS TO BE REWARDED?

The testimony of inspired witnesses on this point is abundant and clear. Let us look at a little of the strong evidence bearing upon the question.

Said Jesus: "Behold, I come quickly: and my *reward* is with me, to *give* every man according as his work shall be." (Rev. 22: 12.) "For the Son of man shall come in the glory of his Father with his angels; and *then he shall reward* every man according to his works." (Matt. 16: 27.) "Thou shalt be *recompensed at the resurrection* of the just." (Luke 14: 14.) "Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest *give reward* unto thy servants the prophets, and to the saints." (Rev. 11: 18.) Could testimony be plainer? Does it not connect the Christian's reward with the coming of Christ at the resurrection of the just? And does it not also place the reward of the prophets at the same point of time? In view of this fact, well might Paul say: "When Christ who is our life shall *appear*, *THEN* shall ye also appear with him in glory." (Col. 3: 4.) And in consideration of this truth, Christ could reasonably say: "I will come again, and receive you unto myself." (John 14: 3.)

Thus the truth is clearly stated, that Christ is to receive the saints unto himself, and that the saints are to enter glory at Christ's appearing. Why not enter glory before? Because they cannot enter glory *unjudged*, and the judgment is at the coming of Christ. Why does not Christ receive the saints unto himself *before* he comes again? Because he does not *judge* them before his coming; and it would be a shocking idea to see *unjudged* men entering glory, and subsequently see them all turned out of glory, to appear before the judgment-seat of Christ, to be judged.

Peter informs the faithful that they should be rewarded with a "crown of glory," and also tells them when they should get it: "When the Chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 4.) Paul speaks to the same effect: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 8.) This crown is to be given by "the righteous Judge;" and as Christ is not to "*judge*" the living and the dead till his "*appearing*," the crown cannot be given before the appearing of Christ.

Job expected to see his Redeemer "at the latter day" (Job 19: 25); David expected to be "satisfied" when he should "*awake*" from death's slumbers,

in the Savior's "likeness" (Ps. 17: 15); Isaiah prayed that his Redeemer might "rend the heavens and come down" (Is. 64: 1); Ezekiel's attention was fixed upon the time when God should "open the graves" of his people, and cause them "to come up out of their graves," and "enter the land of Israel" (Ezek. 37: 12); Jeremiah's mind was directed to the time when the slaughtered innocents should "come again from the land of the enemy" (Jer. 31: 15); Daniel records a time to come when "many of them that sleep in the dust of the earth shall awake, some to everlasting life," and deliverance come to "every one that shall be found written in the book" (Dan. 12: 1); Christ predicts a time to come when "they that shall be accounted worthy to obtain that world" to come "and the resurrection" shall be made "equal to the angels" (Luke 20: 36); John could affirm, "We know that when he shall *appear*, we shall be like him" (1 John 3: 2); Paul tells us of ancient saints who "died in faith not having received the promises," affirming that "they without us should *not* be made perfect" (Heb. 11: 13, 40); Peter exhorts us to "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ" (1 Pet. 1: 13); and the Revelator could exclaim: "Even so, come, Lord Jesus."

In fact, all of God's inspired saints have had their eyes fixed upon this glorious event as the time of redemption and reward.

IS NOT THE SOUL OR SPIRIT TO BE REWARDED BEFORE
THE BODY ?

Certainly not, unless it is rewarded before the judgment, and that would be a curious notion—one reward for the soul before the judgment, and another reward for the body after the judgment!! This theology has no existence in the Book of God, and is utterly subversive of the doctrine of a future judgment-day, so clearly taught in the Bible. Whether the spirit is to be recognized as a distinct personality, or otherwise, Paul's desire was, "that the spirit may be saved IN THE DAY OF THE LORD JESUS" (1 Cor. 5: 5); and when that day comes the judgment comes, and the spirit will then be connected with the body: so it will not be saved before the judgment, nor independent of the body, even if it were a deathless personality.

The Scriptures often speak of man's *spirit* and *soul*; and the inference has been drawn that the spirit is an organized *entity* within man, that can exist as a personality independent of the body, sometimes bearing the name of *spirit*, and sometimes called *soul*. But upon examination we find that these terms are never from the same original word, though used hundreds of times; hence, soul and spirit *are not the same*; and the same kind of proof that is used to show that the *spirit* is a *personality* within man would as clearly prove that the soul is a *per-*

sonality also; and that would prove *two entities* in one man, as really as one.

To prove that the spirit is an *entity* distinct from the body, we are often referred to 1 Thessalonians 5: 23: "I pray God your *spirit* and *soul* and body be preserved blameless." This simply proves that man has a *spirit* and *soul* as well as a body; but if it proves the spirit an *entity* distinct from the body, it as clearly proves the soul an entity distinct from the spirit; agreeing with Hebrews 4: 12: "Piercing even to the dividing asunder of *soul* and *spirit*"—showing that they are *not one*, whether entities or not! We believe that man has both a spirit and a soul; but not in the sense of an organized *personality* within the person, or an invisible man within the man. We as really read of the "spirit of the beast" (Eccl. 3: 21) as "spirit of the man;" but are we therefore to conclude that every beast has an invisible, organized beast within, that escapes a beastly prison at death! We read of the "seven spirits of God" (Rev. 3: 1): but does this signify seven entities? or so many elements? Sometimes a class of beings are called spirits; as God, angels, devils, and men: *but whenever the SPIRIT OF A BEING* is spoken of, the term never signifies an *entity*, but an *element*, or an *influence*, residing in, or proceeding from, the being, as in the examples already cited—"spirit of the beast"—"spirit of man"—"seven spirits of God."

SPIRIT OF MAN—WHAT IS IT?

1. Man possesses a *mental spirit*—the *mind*, or some of its passions, often being referred to under the term spirit: but mind, instead of being an organized personality, or entity, is simply the result of a well-arranged organism. The character and nature of the mind clearly proves this, for (1) the mind is feeble in infancy; not a feeble spirit-entity: (2) mind matures with the body; not a spirit-entity thus maturing: (3) mind is often affected by disease; and a spirit-entity could not be thus affected: (4) mind frequently becomes insane; and a spirit-entity could not get deranged: (5) mind becomes childish in old age; a spirit-entity would not thus reach maturity and then decline: (6) mind, on a smaller scale, is developed in the beasts, for “the *ox* KNOWETH his owner, and the *ass* his master’s crib” (Is. 1: 3); but this is not regarded as proof of a spirit-entity in the beast: (7) mind dies; “In that very day his *thoughts* *perish*.” (Ps. 146: 4.)

2. Man possesses the “*spirit of life*,” or “breath of life”—not the breath of *air*, but the “breath of **LIFE**,” an element that produces life alike in man and beast, and is manifested long prior to birth or before inhaling the breath of air—not an *entity*, but an *element*. This spirit will return to God who gave it; and “the body without [*this*] spirit is dead:” with it we live, without it we die. The spirit that

returns to God is simply the one that he "*gave*:" and the record says that was the "breath of LIFE," or "spirit of life." (Gen. 2: 7.) We inhale and exhale the breath of *air* several hundred times each hour; but never does the "breath of LIFE," or *spirit* of life," leave us till death; and after death a large amount of *air* still remains in the lungs; but life is extinct when the "spirit of life" leaves—an element of life, perhaps akin to electricity, different from mere air, though it may be one of its ingredients.

So while the mental spirit, or mind of man, may die, the spirit of life cannot properly be said to die, because it never lived, but simply *produced* life, or *caused* man and beast to live. An *element* cannot die or live. So while it is true that man has a spirit, it is never spoken of as *masculine*, or *feminine*; but always in the *neuter* gender; for it always signifies either the *mind*, which dies with the body, or "the spirit of life"—an element that leaves man at death.

If man possesses an immortal spirit-entity, what is its origin? How and when is it connected with the body? (1) Is it *transmitted*? Mortality cannot transmit immortality, as the stream cannot rise higher than the fountain: hence, it cannot be transmitted *unless the spirit propagates its species independent of the body*: and if it does, why not continue to do so after leaving its prison-house of clay, and thus eternally augment the number of spirit-entities in the spirit land? If we say this spirit-entity is

transmitted, since mortality cannot transmit immortality, it must be transmitted by spirit-entities, involving the idea of *male* and *female* spirits; furthermore: if spirits propagate their species either in or out of the body, it involves them in *mortality*: for that which is transmitted is *divisible*, and that which is divisible is *destructible*, and hence not immortal. This is plain to all.

(2) If not transmitted, is it created at birth? If so, it makes God sanction all the whoredom in the land, by imparting a spirit-entity to every illegitimate child. Is God thus compelled to obey the mandate of every vile prostitute? Is he continually laboring to help men transgress his own commandments?

(3) If this spirit-entity is neither transmitted, nor directly created at birth, is it a pre-existent entity? If so, why do we not remember our former existence? Could a spirit-entity forget its former existence by coming into a tabernacle of clay? If so, why do not those spirits who enter spirit mediums forget the scenes in the spirit land, and even forget their former existence, and remain in the medium till the death of the body, instead of giving their history of the spirit land and departing again? But if memory is *not* destroyed by coming into the body, why do we not remember our former existence, if we ever had such an existence?

We can easily find the origin of man's *spirit of life*, (an element that causes man to live,) and also

the origin of his *mental spirit*, resulting from his organization ; but if man has a spirit-entity within, give us its origin. To deny that it has an origin is to deny its existence, unless it is a personal god, and then its memory could not be blotted out by entering a house of clay, nor would a god shut himself up in such a prison-house voluntarily, and could not be placed there compulsively. Then is it the result of propagation, or the direct creation of God to infuse into mortals ?

How spirits, upon entering the spirit land, can recognize their spirit friends, having never seen them, is a query. If they are to be known by the resemblance they bear to their former tabernacles of clay, various absurdities will follow, as for instance, a deformed man must have a deformed spirit, a dark-complexioned man must have a dark-complexioned spirit, a blue-eyed man must have a blue-eyed spirit, and the black, wooly-headed man must have a black, wooly-headed spirit, or else recognition on this principle would be impossible. The mother spirit upon arriving would, on this principle, look for her infant spirit child. Then will it always remain an infant ? or do spirits grow ? But the principle that will admit of *increase* will also admit of *decrease*, and thus *deny* the spirit's immortality. Thus the spirit must be *full grown* upon leaving the body, if immortal, or even upon entering it. Then how can the mother recognize the child ?

The Bible asserts that man has a spirit, but theologians *assume* in the absence of proof that that spirit is an *entity*, and that it is also immortal. The Bible also asserts that the beast has a spirit—then why do they not claim that that spirit is also an entity, and likewise immortal? If one is an immortal entity, why not the other? The term spirit [Heb. *ruach*, Gr. *pneuma*] is applied to different classes of beings, good and bad; but when the spirit of a being is spoken of, it always represents either the mind, or some of its passions, or an element in a being, or an influence from a being.

WHAT IS THE SOUL OF MAN?

This term never signifies an entity within man; but it signifies *primarily* PERSON, as in the following instance: "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and *man became* a living soul" (Gen. 2: 7), or person. In a secondary sense it signifies *life*, or the mind. The Hebrew term *nephesh*, from which soul is translated, is one hundred and twenty times rendered *life*, in the singular and plural; and the Greek term *psuche* is forty times translated life. The present life is temporal, but the Christian, by obedience, secures a claim upon an endless life, which "life is hid with Christ in God;" for "this is the record, that God hath given to us *eternal life*, and **THIS**

LIFE is in his Son." (1 John 3: 12.) So the saint has an endless life deposited in Christ: hence, Christ could say: "Fear not them that kill the body, but are not able to kill the soul" [*psuche*], or *life*; this future life of the saint is out of the reach of the assassin; but the sinner's future life [soul, or *psuche*] will be destroyed with the body in hell, at the judgment-day. (Matt. 10: 28.) "My soul" sometimes signifies *myself*, and sometimes my mind; but we have already seen that mind is not an entity, but the result of organism, liable to changes, and a victim of death. If the soul were an immortal entity, it would involve the idea of reward at death, contrary to Scripture and to the faith of the early Christians and Reformers.

1. Saints are not rewarded *at death*, but at the judgment-day. (Read Luke 14: 14; Rev. 11: 18; 1 Pet. 5: 4; Col. 3: 3; 1 John 3: 2.)

2. The soul is not *immortal*, but dies. (Ps. 78: 50; Ezek. 18: 4; Ps. 22: 29; Rev. 16: 3; Ps. 89: 48; 49: 15.)

3. The dead are *unconscious* till the resurrection. (Eccl. 9: 5; 3: 19; Ps. 115: 17; 6: 5; 146: 4.)

4. This is not a new doctrine, but harmonizes with the views of primitive Christians, from which Christendom has apostatized. Says *Justin Martyr*, who was born fifty-six years after the cross, and martyred at the age of seventy-four: "If therefore you fall in with certain who are called Christians, who confess

not this truth, but dare to blaspheme the God of Abraham, and Isaac, and Jacob, in that they say there is no resurrection of the dead, but that *immediately when they die their souls are received up into heaven*, avoid them, and esteem them not Christians."

Says Eusebius, in speaking of a class of Christians in the *third century*, "These asserted that the *human soul*, so long as the present state of the world exists, *perished at death*, and *died* with the body, but that it would be *raised again* with the body *at the time of the resurrection*." (p. 153.)

Says Martin Luther, in his *Defence* (prop. 27): "I permit the Pope to make articles of faith for himself and his faithful, such as that he is emperor of the world, king of heaven, and God upon earth—that the SOUL IS IMMORTAL, with all these *monstrous* opinions to be found in the Roman dunghill of decretals." Again he says: "All *souls lie and sleep* till doomsday."

Duke George, in writing to Duke John, October 15, 1521, says: "Some *deny the immortality of the soul*. . . . All this comes of *Luther's teachings*." The Reformers were also charged with stating: "All which had been said about the *immortality of the soul* was *invented by anti-Christ* for the purpose of making the *Pope's pot boil*."

In a work published in London, in 1772, entitled *An Historical View* (p. 348), it is recorded that Luther taught that souls "*lay in a profound sleep*,

in which opinion he followed *many Fathers of the ancient Church.*" It adds: "The doctrine was held by the *first Reformers.*" Also: "Luther *died* in the faith."

Says Wm. Tyndal, who first translated the Scriptures into the English language, for which he was martyred: "If the souls be in heaven, tell me why they be not in as good case as the angels be?" Again he says: "And ye, in putting them in *heaven*, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection: The *heathen philosophers* did put that the souls *did ever live.*"

Says John Milton, author of *Paradise Lost*, in advocating the unconscious state of the dead: "It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, *without exception*, hold this doctrine."

Says Herodotus, over four hundred years before Christ: "The *Egyptians* were the first who asserted the doctrine that the soul is immortal." (p. 144.)

Protestants received the doctrine of the immortality of the soul from the *Papists*, and the *Papists* received it from the *Pagans*. This doctrine makes of none effect the resurrection, and makes the future judgment unimportant. How strange that a sentiment that was *Pagan in embryo*, and *Papal in childhood*, should be *Protestant in its manhood!* Without this heathen dogma, Catholicism could not

exist, and Mahometanism would go into non-entity.

IS THE SOUL OF THE PENITENT THIEF NOW IN
PARADISE?

If so, it must have gone there unjudged, for judgment is located (1) "in the last day;" (2) at Christ's "appearing;" (3) when the "great white throne" and its occupant descends; and (4) when the seventh trumpet sounds—all of which events are yet future.

One thing is certain: inasmuch as God's arrangement does not clash with itself, either the judgment is wrongly located, or the import of Christ's promise has not been rightly understood. That the judgment is connected with Christ's "*appearing*" (2 Tim. 4: 1) is a clear point, and it is certain that no man can receive his reward prior to the judgment, else there is no need of a judgment, as the judgment is for the express purpose of deciding the destiny of the human family, and to carry that decision into effect: and if this work precedes the judgment, it leaves nothing to be accomplished at the judgment, and makes the judgment a *worthless* arrangement; and also makes the statement untrue that the "*dead*" are then to be "judged," as well as the living. Besides this, we are expressly informed that the "*reward*" comes *at the judgment*, and not before it: "Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest GIVE REWARD unto thy

servants the prophets, and to the saints, and them that fear thy name, small and great." (Rev. 11: 18.)

The penitent thief is certainly one of the "*saints*" here mentioned, else Paradise would not have been promised to him at any point of time; and if he is one of the saints he is certainly included in the number who are to get their "*reward*" at the time the *dead are to be judged*; consequently it is not true that he is already enjoying his reward in Paradise; hence, the Savior's promise to him has been misunderstood. These considerations lead us to seek for the true import of the Savior's promise on the cross; and this we will do by learning (1) what he did not mean, and (2) what he did mean.

I.—WHAT HE DID NOT MEAN.

Christ did not mean to state that he and the dying penitent should jointly enter Paradise on the very day of the crucifixion, because:

1. This position would locate Christ's "*SECOND*" coming in the past, and as early as the time of his resurrection; whereas, Paul located his "*second*" coming in the *future* a long time after Christ's resurrection: "*He shall appear the second time.*" (Heb. 9: 28.) All agree that Christ came *once* and tabernacled in flesh over thirty years, and that this constituted his first coming—do they not? Yes. Now then, if ~~at~~ the crucifixion he left the flesh, and went

back to heaven, and remained there three days, and then *came back again*, and tabernacled in flesh some forty days more, would not that make his *second* coming? Just as certainly as *one* and *one* make *two*. Let us count. He tabernacled in flesh over thirty years before leaving the world—did he not? Yes. Does not that make one coming? Yes. And you say he then left the world and went to heaven and remained there three days—do you not? Yes. You also claim that he then *came again* to this world, and tabernacled in flesh a *second time*—do you not? Yes. Well, was not this as really a *coming of Christ* as in the first case? Yes. And do not one coming, and *another* coming, make *two* comings? Yes. And is not the next coming after the first the “second?” Yes. Then was not Paul mistaken many years afterward in telling us, “He *shall* appear the SECOND time?”

Rather let me believe that Paul was right, and that Christ's statement has been misunderstood. Paul and Christ do not clash when rightly understood, and there can be but one “second” coming of Christ, and that is yet future; hence, Christ did not go to Paradise, and return again.

2. After Christ was raised from the dead, he told Mary in plain terms, “I am NOT YET *ascended*.” (John 20: 17.) Can we set aside this plain statement of the Master? No. Then we have no right to put a construction on his language on the cross

which would make his own words clash. It is a positive fact from Christ's own statement that he did not then "ascend," although he had previously predicted his return to heaven in the following language: "What and if ye shall see the Son of man ascend up where he was before?" As late as the morning of his resurrection, three days after his remark to the dying penitent, Jesus could truthfully affirm, "I am *not yet ascended*." Can we respect Christ's words? Then never so interpret his promise to the thief as to make his own statements conflict.

II.—WHAT HE DID MEAN.

Christ simply meant to give a plain reply to the consistent request of the dying penitent—nothing more nor less—and that request was, "Lord, remember me *when thou comest into thy kingdom*." The thief had imbibed the impression that Christ contemplated coming again to establish a kingdom; and well he might have received this idea: for in the trial of Christ, he was accused of seeking to make himself a king, and in mockery of his claim to the kingship he was crowned with a "crown of thorns;" so Pilate interrogated Jesus about this matter: "Art thou the king of the Jews?" (John 18: 33.) Jesus remarked: "My kingdom is not of this world [that is, this world of sin and death]: if my kingdom were of this world, then would my subjects fight, that

I should not be delivered to the Jews: but now is my kingdom not from hence" (v. 36); that is, not from henceforth, or from this time forward. Pilate clearly saw by this reply that Jesus contemplated the establishment of a kingdom at some future time; so he again puts the question to Jesus in this form: "Art thou a king, then?" (v. 37.) Jesus replies, "Thou sayest that I am a king. *To this end was I born*, and for this cause came I into the world, that I should bear witness unto the truth" (v. 37), or this truth.

Here Christ confesses to Pilate (1) that his kingdom was not to be established in this world of death and sin; that his kingdom was not to commence then, and extend from that time forward: and (2) another evangelist gives this item in Christ's confession: "Hereafter shall ye see the Son of man *sitting on the right hand of power and coming in the clouds of heaven.*" The thief having thus learned that Christ claimed to have been born to be a king, and that he denied that his kingdom was from thenceforth, or from that time forward, and claimed that they should finally see him "coming in the clouds of heaven," enthroned on "THE RIGHT HAND OF POWER," or in kingly majesty, knew Jesus' theology concerning his kingdom; and the only thing that remained to be decided in his mind was whether Christ was the true Messiah, or an impostor: and as the sun refuses to shine, and darkness covers the land, he is convinced

that something more than an ordinary man is dying, and concludes that Jesus must be the true Messiah, and if so, he will come in the clouds of heaven, as he had promised, to set up his kingdom at the end of this world of sin; and with this impression on his mind, he recognizes Jesus as "Lord," and offers to him his heartfelt petition: "Lord, remember me when thou comest into thy kingdom."

The immediate reply of Jesus was, "*Amen lego soi semeron met emou ese en to Paradiso.*" Let it be observed, that the first word in the Savior's reply is "*amen*," which signifies "so let it be." The word *amen* that we use so frequently is simply a Greek term incorporated into our language, and we well know its meaning. The translators have rendered it by the term "verily" in this text, which fails to give the full meaning of the Savior's reply. Following an ancient punctuation, a fair rendering of the text would read as follows, making the request and reply harmonious, and also agreeing with the truth that reward comes after the judgment:

"Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, SO LET IT BE—I tell thee to-day, Thou shalt be with me in Paradise."

When?

Just when he requested to be remembered: for Paradise is as really to bloom in the kingdom of the second Adam, as it did in the kingdom of the first.

Adam; for when earth shall be renewed, and the river of life shall flow, "on either side of the river" will be "the tree of life which is in the midst of the *Paradise* of God (Rev. 22: 2; 2: 7): so *Paradise* will bloom on earth again when Christ sets up his kingdom, and the penitent thief will then be remembered, and that, too, at the point of time he prayed to be remembered, and thenceforward will be with Christ in *Paradise*.

What was the request? "Lord, remember me when thou comest into thy kingdom." What was the reply? "AMEN"—or, "SO LET IT BE:" that is, Let it be according to thy request—and then to make the matter doubly positive, Jesus adds: "I say unto thee to-day, [despite surrounding circumstances, everything to human appearance looking as though I should never have a kingdom, yet] thou shalt be with me in *Paradise*," which shall bloom in my kingdom.

The modern exposition destroys the harmony between the request and the reply, and clashes with the Bible fact that reward must be given after the judgment-day comes.

LAZARUS AND THE RICH MAN.

Is the soul of Lazarus now in glory, and the soul of the rich man in the hell of punishment? Certainly not, if heaven and hell are included in the re-

ward due saint and sinner, for reward is the *result of judgment*, and must therefore come *after* the judgment, and the judgment is not in the past.

Inspiration having decided the question that Christ shall "judge the quick and the dead at his appearing," and also that when the "*time of the dead that they shall be judged*" shall arrive, then comes the time that God "should give REWARD unto his servants the prophets, and to the saints" (Rev. 11: 18), there is no escape from the conclusions (1) that our *reward* is after the arrival of the judgment, instead of being prior to that point; and (2) that the judgment is connected with Christ's "appearing:" hence, it follows that there will be no judgment until Christ shall appear, and no reward till the judgment arrives.

In the face of this God-given truth, an effort is made to deduce an opposite theory, from the parable of the rich man and Lazarus, recorded in Luke 16, as though God's Word would teach one doctrine in one place, and a conflicting one in another. But we wish to show, in a few words, that God's Word is in harmony with itself on this subject, and the unfounded inferences, and unwarranted assumptions of men, have produced all the confusion and lack of harmony on this question. Let us look at it:

1. We are told that the rich man went to the hell of punishment at death. I deny it: but the rich man went to *hades* (here incorrectly rendered hell),

which *never* means a hell of punishment, but is simply the depository of the dead, good and bad, till the judgment-day: and John brings to view the same fact, and shows us that they are to be judged after coming out of *hades* (here again wrongly rendered hell): "And death and *hades* DELIVERED UP THE DEAD THAT WERE IN THEM: and they were *judged* every man according to their works." (Rev. 20: 13.) So *hades* is finally to deliver up the *dead* to be "JUDGED," which harmonizes with Peter's claim that God will "RESERVE THE UNJUST UNTO THE DAY OF JUDGMENT TO BE PUNISHED." (2 Pet. 2: 9.) Thus it is evident that though they are in *hades* till the judgment, they are not being punished: and this case of the rich man, which we shall show to be a parable, is the only one in the entire Bible adduced to conflict with this fact; and when shown to be a *parable*, it will no longer be viewed as an exception, as a *parable never means what it says*, but is always one thing to represent another.

Paul informs us that the saints are to come from *hades* at the sound of the last trump, shouting: "O death, where is thy sting? O *hades*, where is thy victory?" (1 Cor. 15: 55.) Thus the saints will come from *hades* at the resurrection; but surely they will not come from a world of torment, or a hell of punishment, yet they will come from the very realm that the rich man is said to have gone to—*hades*. When the hell of punishment for the wicked is men-

tioned, another term is employed—*gehenna*; and the wicked are never said to go to that hell till the judgment-day.

2. Lazarus was said to be carried, *not to heaven*, but to "Abraham's bosom." Now if this is a literal case, and not a parable, then the rich man simply went to *hades*, instead of going to the future hell of punishment, and Lazarus merely went to "Abraham's bosom" instead of going to heaven. But as the position is assumed, without proof, and contrary to facts, that *hades* MEANS *hell*, and "Abraham's bosom" MEANS *heaven*, and that with this *amendment* to the subject, it is a literality, and not a parable: we will look at it in this light for a moment. The rich man and Abraham *see* each other, and *talk* together: so if the one is in heaven, and the other is in hell, it follows that *hell* must be very near heaven—within sight and hearing—located either just *under* heaven, or on a level with heaven, one side or the other, or just above it. With either location, it would involve the idea of going *up to hell*, instead of *down* to hell; and if it were just *below* heaven, every saint would have to fly through the *fire* to get from earth to heaven, or sail round the outer edges; so that in leaving earth for either hell or heaven, we must take the same road a part of the distance, even if we do come to forks in the road, for the sake of getting around the big fire just *under* heaven, within speaking distance, say within a stone's throw—the inces-

sant shrieks of anguish from numberless millions within hearing of heaven—every shriek, every cry, every groan is within hearing, and sinners within sight!

If it is not under heaven, but just one side of it, then hell is as high *up* as heaven. Who ever dreamed of going *up* to hell? But there is a literal gulf, is there, between heaven and hell, so they cannot pass from one place to the other? Well, that difficulty might be obviated, as there is a road from earth to both localities and it would be an easy matter to take the back track to earth, and start out on the other road; so if a *literal* gulf is meant, Abraham made a very poor excuse.

It can't be located above heaven, as that would make hell the highest "up," and give sinners a road through heaven up to hell. But if this is a literal case, with the proposed amendment, there is no escape from the shocking conclusion that heaven and hell are really within sight and hearing of each other—hell being either on one side of heaven, or immediately under it, with its ever rising fumes of brimstone—a sweet posy for those theologians who must claim that this is a *literal* case, and a literal *hell*, in opposition to all facts, and contrary to the great fact that reward comes after the judgment.

Who will accept it as a literal case *now*, with all of these results? Not one. Then it certainly is a parable, and parables always bring up one thing to

represent another ; it may present something real, or suppose a case that never had an existence, as in Jotham's parable: "The *trees* went forth on a time to anoint a *king*," &c. Now let those who urge this parable as an objection against our views *prove* what it represents, or it avails them nothing ; not *assume* a meaning for it, but *prove* what it represents, or hold their peace.

Let no one lose sight of the fact that a parable never means what it says, but is simply one thing to represent another. Wheat never meant wheat, in a parable, but was used to represent something else ; tares never meant tares in a parable, but were used to represent something else : so, in this parable, a rich man does not mean a rich man, a Lazarus does not mean a Lazarus, a hell does not mean a hell, a gulf does not mean a gulf, but *these* are all used to *represent* something else. Doubtless Jesus took the Jews' perverted theory of *hades*, instead of the true Bible view of *hades*, not for the purpose of sanctioning their view, but for the purpose of *representing* a truth, by using one of their own stock of supposed facts, to illustrate a great moral change. Thus he takes a *supposed* fact of the Jewish order, to set forth the change which he desired to present to their minds.

The Savior, in giving his parables, always made use of figures that the people were familiar with. In giving a parable to the Jews, he would not em-

ploy figures that they could not understand, as such figures would fail to illustrate the fact with which he wished to impress their minds. The Pharisees, to whom this parable was addressed, had embraced an unscriptural idea concerning *hades* (here rendered hell), regarding it as a "*subterranean region*" in the bowels of the earth, and believing in "*rewards and punishments under the earth*," of a temporary nature—one part of this "SUBTERRANEAN" *hades* was for the righteous, called "*Abraham's bosom*," and angels escorted the good to this place; while the other department contained a lake of fire, and the wicked were driven near this lake, and suffered from the heat of the flames: between these two departments was a "gulf" which was impassable, yet the two regions were within sight and hearing of each other.

This is a condensed statement of Josephus' account of their views of *hades*. And this is evidently the ground-work of the Savior's parable: that is, to illustrate a certain truth, he employed these figures, with which they were familiar—"hades," "*Abraham's bosom*," the "gulf," and the "flames"—not for the purpose of sanctioning their theory, for he elsewhere cautions us both against the doctrine of the *Pharisees* and of the *Sadducees*, the one class having gone to one extreme, and the other class to the other extreme.

While in captivity, a part of the Jews imbibed the speculative notions of the heathen concerning life

after death, and coined up this view of *hades*, as the locality of that future existence ; but another portion of the Jews refused to imbibe these heathen views : so after their return from captivity, the class who imbibed these heathen notions, and mixed them up with the truth of the Bible, were called *Pharisees*, having a *corrupted* faith ; but the other class not only repudiated this element of heathenism (life in death), and insisted that man is *totally dead*, but in their over-anxiety to get as far as possible from this heathen notion (life in death), they blindly rushed to the opposite extreme, and claimed that man was not only totally dead, but also *eternally* dead—no resurrection.

Now the Savior neither endorses the *corrupted* views of the Pharisees, nor the extreme notion of the Sadducees ; but specially cautions us against the doctrine of both classes. (Matt. 16 : 6.)

So Christ in selecting figures from the theology of the Pharisees, out of which to frame a parable for their special benefit, must not be understood as endorsing their views : because (1) to endorse their theory would be to endorse what he had cautioned us against ; and (2) it would conflict with the popular claim that Abraham's bosom represents heaven above, where Christ is, instead of a *subterraneous* region in the bowels of the earth. It would be as fatal to modern theology to insist that Christ endorsed the Pharisees' view of "*hades*" and "*Abraham's*

bosom," as to our view; so we are all agreed that Christ did *not endorse* their view, for if he did, that would blot out the popular application of such statements as these—"Depart and be with Christ"—"Absent from the body, and present with the Lord"—"To-day shalt thou be with me in Paradise" in "the third heaven"—for Christ is not in the bowels of the earth, nor is the "third heaven" there.

Yet it remains a fact, that although Christ did not endorse the Pharisees' view that Abraham's bosom is in the bowels of the earth, and that the departed dead, both good and bad, dwell in such an underground world, he *did* select figures from this received view to illustrate a certain truth—he did speak of a rich man as going to the PHARISEES' *hades*, he did speak of a beggar as going to the other department, called Abraham's bosom; he did speak of the Pharisees' impassable gulf; he did speak of the torment of the rich man, and the comfort of the beggar—all to simply *illustrate* a certain truth; not to adopt their theology, alike averse to Scripture, and modern theology.

What truth did Jesus wish to illustrate by this parable? This we can find out by reading the connection, and learning what called forth the statement. Jesus had been addressing the *Pharisees*—a prominent branch of the nominal Church of God, of whom God had said, "I am married unto you"—and in this address he charges them with the crime of breaking

their marriage covenant, and being wedded to *mammon*, and shows them that the marriage contract of the law is about to expire, and a new arrangement to take its place, in other words, that this Jewish law Church to whom the Lord was married was about to "become *dead* to the law," and the Gospel contract about to take its place, which would give place to "*every* man that presseth into it"—that is, to Gentiles as well as Jews.

In ch. 16: 13 he begins by saying: "Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men [mammon] is abomination in the sight of God. The law and prophets were [preached] until John: since that time the kingdom of God is preached, and every man presseth into it [or presseth *for* it]. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." This language immediately precedes the story or parable of the rich man and Lazarus. Christ makes the following points:

1. If they served mammon they broke their cov-

enant relation to God: but their *covetousness* led them to serve mammon.

2. They had thus committed "*adultery*" in leaving God, and being wedded to mammon.

3. The *Law* had been preached till John, then a new ministry began; and "every man" could then be permitted to press into the kingdom, Gentiles as well as Jews; and the old Law economy *began to die then*, and fully expired at the cross: the *Old Covenant Church* *virtually* died then, and the *New Covenant Church* then arose; "ye also are become dead to the law, by *the body of Christ*; that ye should be MARRIED TO ANOTHER, *even to him who is raised from the dead.*" (Rom. 7: 4.)

Then to illustrate the death of the Old Covenant Church, and the reception of the New Covenant Church, he speaks the following parable: "There was a certain rich man [representing the Old Covenant Church] which was clothed in purple and fine linen, and fared sumptuously every day [possessed of wealth and enjoyment]. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores [representing the spiritual poverty and helplessness of the Gentile race]." The foregoing represents the condition of the two parties prior to the *change* in their condition, which is here represented by death, and a removal

to a different region. "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom: and the rich man also died, and was buried, and in *hades* he lifted up his eyes, being in torments."

The following facts are set forth:

1. A *change* takes place in the history of the Gentile race, represented by death; though once destitute of spiritual food and raiment, and covered with moral pollution, the Gospel angels conduct them to the faith of Abraham, and by faith they become his children.

2. A *change* likewise overtakes the rich Jewish Church, represented by death, and it is plunged into a state of temporal chastisement, or torment. The great gulf of *unbelief* will allow no alleviation or remedy to be administered. By hearing Moses and the prophets, which proclaim Christ, they might have warded off this torment, from different branches of the fleshly family of Israel, in different localities, but the different branches of this family, in other regions, were as unbelieving as the main branch at Jerusalem, which first felt the fire of temporal judgment: even a resurrection of dead ones failed to convince them.

Here are the main features of the parable, in a condensed form. Thus the old Church, once exalted, apostatized, and is now being chastized, and has been for 1,800 years. The New Covenant Church receives into the Abrahamic faith the once polluted

Gentile, and *rejects* the Jewish claim of blood relationship, which says, "We have Abraham to our father." The gulf of unbelief is impassable. Those of every polluted tribe of Gentiles are comforted *in Christ*; while the mere blood relative of Abraham, who rejects Jesus as the true Messiah, is tormented. The five brethren, or different branches of the Jewish family, fared no better than the main branch of this fraternity (the rich man) at Jerusalem.

WHEN ARE THE WICKED TO BE PUNISHED ?

Punishment of some nature awaits the finally impenitent, to be inflicted upon them at some point of time.

When does this punishment commence? We answer, *Not at death*, but at the judgment, for the following reasons:

1. "Every idle word that men shall speak, they shall give account thereof *in the day of judgment.*" (Matt. 12: 36.) God will never execute a criminal till he has given an account; and as the sinner is not to give an account at death, but at the judgment-day, it follows that the unholy will not be rewarded before the great day of accounts.

2. "The Lord knoweth how to deliver the godly out of temptation, and to *reserve the unjust unto the day of judgment to be punished.*" (2 Pet. 2: 9.) Thus the sinner is not now receiving his punishment,

but is being *reserved* "unto the day of judgment to be punished" in hell: hence, if there is a burning hell now in existence, sinners would not enter it prior to the judgment. But while the Scriptures describe a hell for the ungodly, a "lake of fire," they do not teach its present existence.

3. "And they that have done evil [shall come forth] unto the *resurrection of damnation*." (John 5: 29.) The "damnation of hell," of which the Savior speaks, is here located on the other side of the resurrection; hence, the resurrection must *precede* the existence of *hell*.

4. If there were a burning hell *now in existence* we might reasonably inquire why the demons are not confined there. If human sinners are now writhing in a hell of fire, why is not that captain of sinners with his crew of demons kept there also? But he "goeth about as a roaring lion seeking whom he may devour," and is "walking to and fro in the earth"—not in hell. Devils were frequently cast out of human beings by the Savior: thus they are not in hell, as they doubtless would be if it were now in existence.

5. If the doctrine of the *present existence* of hell were true, some sinners would suffer centuries longer than others who commit a greater amount of crime: for instance, the man of *few sins*, who died a thousand years ago, must suffer a thousand years longer than the man of *many sins* who dies to-day.

6. If the wicked were now being punished in hell,

a vast amount of speculation might exist among them concerning their destiny at the judgment. Hopes might be entertained that they would be released then, seeing that they had been sent thither at hazard before being tried.

We will now examine every text of Scripture in which the term *hell* is found. By so doing, we shall learn that the present existence of a burning hell is not taught in the Bible, but that it is to exist at the judgment. Before commencing this examination, it is proper to state that the word *hell* is translated from four original terms, namely: *sheol*, *hades*, *tartarus*, and *gehenna*. The first three terms here mentioned never mean a burning hell, while *gehenna* does.

Sheol is translated "hell" thirty-one times, as follows:

1. "Shall burn unto the lowest hell." (Deut. 32: 22.)

If *sheol*, here translated hell, signifies a world of punishment, the above text would prove a plurality of such hells. *Sheol* is translated *grave* just as often as it is *hell*. It is not the fiery hell of damnation; for *saints* go to *sheol* at death as really as sinners do. Job prayed, "Oh! that thou wouldest hide me in *sheol*." (Job 14: 13.) Did he pray to be hid in a burning hell of fire? Jacob said, "I will go down into *sheol* unto my son mourning." (Gen. 37: 35.) Did he think of going to a hell of fire? David said, "God will *redeem* my soul from the power of *sheol*." (Ps. 49; 15.) Did he expect to go to a hell of fire,

and then be *redeemed* therefrom? God, in speaking through Hosea concerning the resurrection of the saints, remarks, "I will ransom them from the power of *sheol*." (Hos. 13: 13.) Thus all of the saints will come from *sheol* at the resurrection. *Sheol* is not the receptacle of *ghosts*, but of *dead* men—*corporeal* men? Said Jacob, "Then shall ye bring down my *gray hairs* with sorrow to *sheol*." (Gen. 42: 38.) That part of man which wears "gray hairs" goes to *sheol*. Do *ghosts* wear gray hairs?

2. "The sorrows of hell compassed me about." (2 Sam. 22: 6.)

3. "Deeper than hell." (Job 11: 8.)

Sheol is thirty-one times translated *grave*: it always signifies the realm or state of the dead.

4. "Wicked shall be turned into hell." (Ps. 9: 17.)

The state of the dead who experience the second death is here spoken of—the future state of the wicked.

5. "Thou wilt not leave my soul in hell." (Ps. 16: 10.)

Spoken of Christ. Christ's soul went to *sheol*, here translated hell; hence, *sheol* is not the hell of punishment.

6. "Sorrows of hell compassed me about." (Ps. 18: 5.)

7. "Let them go down quick into hell." (Ps. 55: 15.)

8. "Deliver my soul from the lowest hell." (Ps. 86: 13.)

9. "Pains of hell gat hold upon me." (Ps. 116: 3.)

10. "If I make my bed in hell." (Ps. 139: 8.)

11. "Her steps take hold on hell." (Prov. 5: 5.)

12. "In the way to hell." (Prov. 7 : 27.)
13. "Are in the depths of hell." (Prov. 9 : 18.)
14. "Hell and destruction are before the Lord." (Prov. 15 : 11.)
15. "That he may depart from hell beneath." (Prov. 15 : 24.)
16. "Deliver his soul from hell." (Prov. 23 : 14.)
17. "Hell and destruction are never full." (Prov. 27 : 20.)
18. "Hell hath enlarged herself." (Is. 5 : 14.)
19. "Hell from beneath is moved for thee." (Is. 14 : 9.)
20. "Thou shalt be brought down to hell." (Is. 14 : 15.)
21. "With hell we are at agreement." (Is. 28 : 15.)
22. "Your agreement with hell shall not stand." (Is. 28 : 18.)
23. "Didst debase thyself, even unto hell." (Is. 57 : 9.)
24. "Hell is naked before him." (Job 26 : 6.)
25. "When I cast him down to hell." (Ezek. 31 : 16.)
26. "They also went down into hell with him unto them that be slain." (Ezek. 31 : 17.)
27. "Shall speak to him out of the midst of hell." (Ezek. 32 : 21.)

Nothing to be found in the above texts to prove that *sheol* is a lake of fire.

28. "Are gone down to hell with their *weapons of war*." (Ezek. 32 : 27.)

Do "weapons of war" ever go to the hell of punishment?

29. Though they dig into hell." (Amos 9 : 2.)
30. "Out of the belly of hell cried I." (Jon. 2 : 2.)
31. "Enlarge his desire as hell." (Hab. 2 : 5.)

We can find no proof in the foregoing texts, that *sheol* when translated *hell* signifies a burning realm. Every text in the Old Testament containing the term hell has been quoted, but none of them speak

of a burning world. *Sheol* never signifies hell, and should never have been thus translated.

Hades is translated hell ten times, as follows:

1. "Shall be brought down to hell." (Matt. 11 : 23.)
2. "The gates of hell shall not prevail against thee." (Matt. 16: 18.)
3. "Shalt be thrust down to hell." (Luke 10: 15.)
4. "In hell he lifted up his eyes." (Luke 16 : 23.)
5. "Wilt not leave my soul in hell." (Acts 2: 27.)
6. "His soul was not left in hell." (Acts 2: 31.)
7. "The keys of hell and of death." (Rev. 1: 18.)
8. "And hell followed." (Rev. 6 : 8.)
9. "Death and hell delivered up the dead." (Rev. 20 : 13.)
10. "Death and hell were cast into the lake of fire." (Rev. 20: 14.)

The reader will perceive that Christ is twice spoken of as not being left in *hades*, here translated hell; and that *hades* is finally to be cast into the "lake of fire;" hence, *hades* is not the lake of fire, or hell, in which the wicked will be punished. Aside from the case of the rich man, there is no intimation that *hades* is a burning realm; and that exception occurs in a parable: consequently, in that instance *hades* is used figuratively. Should any one insist that this is a literal historical narration, let them not shrink from the revolting conclusion that hell is *within sight* and *within speaking distance* of heaven, and that the shrieks and groans of the damned would drown the hallelujahs of the saved; and that the parents in heaven must be continually in sight and

hearing of their unfortunate offspring who are writhing in keen anguish, and shrieking in hopeless agony. Take the consequences, or admit it a parable.

If it is literal history, instead of a parable, let it be remembered that *hades* is the only hell here mentioned, and that within sight and speaking distance of the saved. The opinion is prevalent that hell is away down somewhere, a great way below the earth, while heaven is located as far above the earth. This locates hell and heaven twice as far apart as we now are from either place. Yet these same theologians refer us to the case of the rich man and Lazarus to prove the disembodied existence of ghost-men in hell and heaven. If disembodied spirit-men are here brought to view as having gone to hell and heaven, and if hell and heaven are really such an immense distance apart, what keen eyesight that rich spirit-man must have had to have seen a spirit-Lazarus millions of miles away; and what refined hearing, also, in these two localities, to have understood the conversation of each other millions of miles apart! or what powerful spirit-lungs to speak in tones a million times louder than the deafening roar of the largest cannon, in order to be heard that vast distance. Wonder if it would be pleasant standing near them, even in heaven, when they speak? Wonder if it would not make "confusion worse confounded" to have them all speak at once? And more than all, if they speak so loud as to be heard from hell to

heaven, I wonder why we who live midway between hell and heaven never hear the terrific blast from spirit-lungs!

Is it good logic to assert that a cannon report can be heard ten miles, and deny that it can be heard half way? Our hearing is good enough to recognize the buzz of the feeblest insect, and who shall say that we are too deaf to hear a voice that can be plainly heard millions of miles beyond us? Will the excuse be made that material ears are not capable of hearing the voices of immaterial lungs? But it will not be contended that *spirit-men* are composed of more refined spirit-substance than the *angels* are, especially as it is so generally claimed that the departed good *become angels* at death, and the departed bad become devils; and it is an authenticated fact that material ears have often heard the voice of angels; then why may we not hear the voice of disembodied spirit-men, if they are really speaking in such trumpet tones?

Those that insist that a disembodied Lazarus, and a disembodied rich man, and a disembodied Abraham are intended, and really conversed together, are solemnly obligated to present a genuine solution of this mystery—one predicated, not upon supposition or conjecture, but upon invulnerable and discernible facts. Let us know how it is, that while the cries of the damned are hourly wafted by us, and conveyed far enough beyond us to salute the ears of the dwell-

ers in heaven, we fail to hear the first sound. But should this position be changed, so as to make hell nearer heaven than to the earth, then they should henceforth talk about going *up* to hell instead of going *down* to hell. Would it not be better to seek the truth, and learn that *hades*, instead of *gehenna*, is the hell here mentioned—not a place of punishment for dead men?

Paul reasoned concerning a final judgment, not concerning a judgment now in session, but a "*judgment to come*." Judgment includes both the passing and execution of a sentence, either for or against a person. Hence, a "*judgment to come*" implies the arrival of a time when a *sentence is to be passed* upon saint and sinner; and a sentence cannot be executed before being passed; and as the sentence in favor of the saint is his final reward in glory, and the sentence against the sinner is his reward in hell, it follows that the reward of both saint and sinner is subsequent to the judgment. Then, as our reward is the result of the decision made at the judgment, and, consequently, cannot precede the judgment, what is the chronological location of this "*judgment to come*?" Christ says: "The word that I have spoken, the same shall judge him [when?] *in the last day*." (John 12: 48.) Consequently, there is no reward for saint or sinner prior to "*the last day*;" therefore all this speculation about a home of felicity for the saint, or about a home of fire, or state of irrevocable

oblivion, for the sinner, *prior* to "the last day," is subversive of the Divine plan. Let God's plan stand. Let the judgment come *first*, and let the reward come as the result of the judgment, and let the judgment come at the right time, namely: "*in the last day*," and all this talk about *present* reward in heaven, hell, or oblivion then would cease.

Modern theology is subversive of the Scriptural doctrine of a judgment-day; as it represents men as going to heaven or hell before being judged, involving the idea of a future rally from hell and heaven to "stand before the judgment-seat of Christ"—which would be like first hanging a man, and afterward trying his case! Neither the reward of the righteous, nor the damnation of the sinner can be realized before the judgment. Jesus never told us that we must give account *at death*, but "they shall give account *in the day of judgment*." (Matt. 12: 36.)

Tartarus is translated "hell" once, as follows:

"For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Pet. 2: 4.)

Tartarus, which is here translated hell, is not spoken of as the place where sinners are to be punished, but merely as the state of the fallen angels: nor is it the place of *their punishment*; for they are to be "reserved unto judgment" to receive their doom: furthermore, they are among the children of men, and

were frequently cast out of human beings. *Tartarus* occurs no where else in the Scriptures.

WHERE WILL THE WICKED BE PUNISHED?

Will the wicked emigrate to some remote realm to receive their punishment, or will the foretold hell of the impenitent exist on the earth at the great burning day? *Answer*.—"The heavens and the *earth* which are now, by the same word are kept in store, reserved unto *fire* against the *day of judgment* and *perdition of ungodly men*." (2 Pet. 3: 7; Prov. 11: 31; Matt. 13: 40-42.)

Gehenna clearly brings to view the future hell of the ungodly, but as clearly disproves its *present existence*. The wicked are to be destroyed in *gehenna*, "both soul and *body*" (Matt. 10: 28): and certainly the body does not go to a burning hell at death: therefore the existence of *gehenna* [hell] is on the other side of the "RESURRECTION OF DAMNATION." Prior to *that* resurrection there is no damnation or hell for the ungodly: for God will "RESERVE THE UNJUST UNTO THE DAY OF JUDGMENT TO BE PUNISHED." Jesus informs us that the whole body will be cast into *gehenna* (Matt. 5: 30), of course at the judgment-day!

Gehenna is translated "hell" twelve times, as follows:

1. "Shall be in danger of hell fire." (Matt. 5: 22.)

Gehenna brings to view a burning hell, but we shall soon learn that it is not to exist before the judgment.

2. "Thy whole body should be cast into hell." (Matt. 5: 29.)

As the body does not go to a burning hell *at death*, it follows that hell [*gehenna*] is not in existence.

3. Whole body should be cast into hell." (Matt. 5: 30.)

Seeing the *body* does not go into hell-fire at death, it cannot go there before the judgment-day, when "they that have done evil [shall come forth] unto the resurrection of damnation:" hence the hell of punishment will commence at the judgment.

4. "Destroy both soul and body in hell." (Matt. 10: 28.)

None will claim that "*both soul and body*" go to hell *at death*.

5. "Rather than having two eyes to be cast into hell-fire." (Matt. 18: 9.)

6. "More the child of hell than yourselves." (Matt. 23: 15.)

7. "How can ye escape the damnation of hell?" (Matt. 23: 33.)

8. "Having two hands to go into hell." (Mark 9: 43.)

9. "Having two feet to be cast into hell." (Mark 9: 45.)

10. "Having two eyes to be cast into hell-fire." (Mark 9: 47.)

11. "Hath power to cast into hell." (Luke 12: 5.)

12. "Set on fire of hell." (James 3: 6.)

When the impenitent are cast into hell-fire they are to go there with *hands, feet, eyes, and body*; and as none go into the fires of *gehenna* at death corporeally, it must be admitted by all that the ex-

istence of hell commences at the judgment-day: therefore, the *present existence* of a burning hell is not taught in the Bible. We have quoted every text in the Bible which speaks of *hell*.

By reading Proverbs 11: 31 we are taught that the recompense of the sinner is to be rendered "*in the earth*." Again: the sublime prophet testifies (Is. 24: 21), "It shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth [where?] *upon the earth*." Allusion is here made to the doom of the wicked at the judgment, and not to temporal punishment, as we learn from the three preceding verses: "The windows from on high are open, and the foundations of the earth do *shake*. The earth is utterly broken down, the earth is clean *dissolved*, the earth is moved exceedingly. The earth shall *reel to and fro* like a drunkard, and shall be removed like a cottage: and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass *in that day*, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth *upon the earth*." Thus "*the earth*" is to be the place where Jehovah will punish the wicked; or, in other words, *hell* will be located in the earth, at the final conflagration. Peter testifies that "the heavens and earth are reserved unto *fire*, against the day of judgment and perdition of ungodly men." (2 Pet. 3: 7.) The

"perdition [*apoleia*—destruction] of ungodly men" is here connected with the future deluge of fire. The lake of fire, or hell of fire, in which the ungodly will meet their awful doom, is to exist upon the earth, amid the fires of the last day.

For successive generations the *literality*, as well as the eternity, of hell-fire has been tenaciously maintained by so-called Orthodox theologians. But recently invulnerable facts are compelling many of them to recede from their old position. Fire is perpetuated only by feeding upon fuel of some kind, and when the fuel is consumed the fire is extinct. Hell-fire must consume something if literal; and if it is eternally to burn, it must be eternally consuming some kind of fuel: hence God must either be eternally putting fuel in hell, to keep the fire up, or the wicked must constitute the fuel upon which the fire feeds; and *literal fire* would make rather awkward work in feeding upon invisible, intangible ghosts. But as literal fire has an invariable tendency to consume that upon which it preys, though sometimes at a slow rate, if the wicked are the fuel of hell, they must ultimately be consumed. If God does not eternally furnish fuel to put into hell to feed the fire, and if the fire does not consume sinners as its fuel, then there is *no fuel* for the fire to live on, and, consequently, it must expire. If the fire does not consume the wicked in the least degree, then it cannot inflict the least *pain* upon them (for pain is the road to

death); consequently, a man would be as well off in that fire as out of it, and could sleep as soundly in the heart of such a hell as in Paradise itself. If hell makes no impression on the wicked, what hurt can it do them?

These obvious absurdities are now compelling many to deny the *literality* of hell-fire, and inducing them to claim that *conscience* is the tormenting element of the damned, represented by the figure of fire. Well, this is like "jumping out of the frying-pan into the fire:" for sin *benumbs* the human conscience, so that the Scriptures speak of some as "*having their consciences seared*" by continuance in sin. Thus if conscience is the only fire that scorches the damned, it follows that those of many crimes (who have "*their consciences seared*") will suffer the *least*, while those of *few* sins will suffer the *most*. To escape the keen torments of *that* hell we have only to *sin much!!* Rather let me believe that the fire of hell is *literal*, and that it will literally "*burn up*" the sinful rubbish of God's universe.

"Behold, the day cometh that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble: and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them *neither root nor branch*." (Mal. 4: 1; Ps. 37: 10; 2 Thess. 1: 9; Obad. 16; Rev. 20: 9.)

There is a *future* hell, or lake of fire, for the wicked. (Rev. 21: 8.) The whole man is guilty,

and the whole man must be punished at the same period—not an abstract part at a time! Modern theology casts reflections upon God's past dealings with men, while it claims that the soul is the only intelligent part of man, and the body a mere organ through which the soul operates. For instance: in the Mosaic dispensation, the man who picked up sticks on the Sabbath must be stoned to death. Here (according to modern theology) the *wicked soul* stood behind the curtain, and made a tool of the innocent body, with which to commit the sin. Then God commands the *innocent body* to be stoned to death, and lets the wicked soul escape the penalty. The truth is, the entire man sins, and the entire man reaps the penalty.

HOW ARE THE WICKED TO BE PUNISHED?

Paul affirms, "The wages of sin is death." (Rom. 6: 23.) What death? Not *temporal* death, for the sinless infant and the holy saint just as really die that death as the impenitent. Not *spiritual* death, a death in "trespasses and sin," for that is the very thing that renders man deserving of punishment, instead of being the punishment itself. The penalty death is not visited upon the sinner *in* this life, nor *at* the close of this life. The execution of the penalty cannot precede the judgment. Said Christ, "The word that I have spoken, the same *shall judge*

him [not in this life, nor at death, but] *in the last day.*" (John 12: 48.) Paul presents the fact that "it is appointed unto men once to die, but after this the judgment." (Heb. 9: 27.) The penalty death *cannot precede the judgment*: and the judgment is "after" death, and "in the last day;" therefore the penalty death must be visited upon the sinner "in the last day:" thus agreeing with Peter's opinion, that God will "reserve the unjust unto the day of judgment *to be punished*" (2 Pet. 2: 9); consequently, the penalty death is not inflicted upon the sinner either in this life, nor in temporal death, but beyond it, when "they that have done evil [shall come forth] to the resurrection of damnation." (John 5: 29.) The penalty death, the death to be inflicted "in the last day," is denominated the "*second death*," in contradistinction from a preceding death. The "*second death*" must be the second infliction of a death of the same order of itself, otherwise it would be the first death of this kind, and the first death of that kind—no second about it. The Bible mentions two kinds of death—literal death and spiritual death, a death in "trespasses and sin"—and theologians mention a third kind of death: a "death that never dies;" by which they mean eternal torment. Hence, the "*second death*" must be the *second infliction* of one of these kinds of death. Let us examine the three kinds, beginning with the last one mentioned.

1. If the penalty death signifies eternal misery,

then, inasmuch as the penalty death is styled the "second death," it follows that it is the *second* eternal misery! Then *when* and *where* was the first eternal misery inflicted? For a "*second*" presupposes a first. This would prove *two editions* of eternal misery; and, furthermore, as the second edition must succeed the first, if the first is endless in duration, it leaves no room for the second: if the first is not endless, then the second will not be. Here the endless misery system can neither back out nor go forward. Two editions of endless misery, the second not beginning till the first is over, and yet nobody can find the first, and if it could be found, it would last so long that it would never allow the second to begin!!

2. If the penalty death signifies a spiritual death, a death in "trespasses and sin," then, inasmuch as the penalty death is styled the *second* death, there must be an *end* of the *first* death of this kind before there can be a *second* infliction of it: and when the first death in "trespasses and sin" is *ended*, the man is free from sin, and is no longer a sinner; hence, will not be punished. God will not punish a man that is free from "trespasses and sin." He will not make them dead in "trespasses and sin" a second time, or *make them sinners again*, after they are liberated from a death in "trespasses and sin."

3. If the penalty is *literal* death, then inasmuch as the penalty, death, is styled the "*second* death," it must be the second infliction of literal death upon

the sinner. Saint and sinner alike die the first death, and are alike liberated from it: but over the saint "the second death hath no power," while the sinner must die the "second death." All are made to live again at the judgment-day, to be judged; but saints will die no more, while sinners, then judged obnoxious to the wrath of God, will die the second death; and thenceforward "shall never see life," but abide beneath the irrevocable stroke of the penalty death.

The inspired apostle assures us that the impenitent "shall be punished with everlasting *destruction*." (2 Thess. 1: 9.) Destruction never signifies *preservation*, but just the reverse. This destruction with which the wicked are to be punished is everlasting; or, this *punishment*, which is destruction, is everlasting. Not everlasting in process of infliction, for then it would not be destruction; but everlasting in its consequences.

Death, and not life, is threatened to the sinner as his punishment; hence, we read, "The wages of sin is *death*;" and, "Sin, when it is finished, bringeth forth *death*." Not the first death, for both the saint and the sinless infant are victims of that death; but "on such the *second death* hath no power," while the ungodly are its victims. The punishment is death, and the death is everlasting. The wicked will as really be consumed by everlasting fire as the Sodomites were by eternal fire. (Jude 7.) Its *results* will be everlasting.

From the foregoing investigation, we have learned (1) that the *commencement* of hell is at the judgment-day, (2) that its *location* is to be the earth, at the time of the flood of fire; and (3) that *destruction* is the nature of the punishment then and there to be inflicted.

Death is not *life*, but the opposite—the extinction) ✕ of life. The “second death,” if there is any power in language, implies a repetition of the first, (otherwise it would be the first of one kind, and the first of another kind—no “second” about it,) and as the first is a cessation of life, the second must likewise be. The wages of sin, which is *death*, will terminate the existence of the wicked—they have no promise of eternal life—but are destined to be *destroyed* “both soul and body in hell” at the judgment-day!

“But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs: they shall CONSUME; *into smoke shall they consume away.*” (Ps. 37: 20.)

“Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate; and he shall *destroy the sinners thereof out of it.*” (Is. 13: 9.)

“For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy REWARD shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea,

they shall drink, and they shall swallow down, and they shall be *as though they had not been.*" (Obad. 15: 16.)

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: *the soul that sinneth it shall die.*" (Ezek. 18: 4.)

"But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the *second death.*" (Rev. 21: 8.)

We will now examine the prominent objections which are raised by our antagonists. The following quotation is raised as an objection to this view: "These shall go away into *everlasting punishment.*" (Matt. 25: 46.) This does not, in the slightest manner, militate against our position, for we firmly believe the language of the text, and if it will gratify our opponents, we are willing to have the language made still stronger, by substituting the phrase ETERNAL punishment. But we claim the right to inquire into the *nature* of this punishment. What are they to be punished with? Modern theologians answer, With endless misery! But this is an assumption! Where do we read it in the Bible? Nowhere! But the inquiry again arises, What is to be their punishment? The answer is obvious—"The wages of sin." Paul will give us some infor-

mation in relation to what constitutes the wages of sin. "The wages of sin is DEATH"—not eternal life in misery, but death—the extinction of life! Therefore, their punishment is everlasting or eternal death.

The inquiry again arises, What are the wicked to be punished with? Let Paul answer. He informs us that they "*shall be PUNISHED with everlasting DESTRUCTION from the presence of the Lord,*" &c. (2 Thess. 1: 9.) Hence their punishment is not to be endless torment, or eternal life in misery, but quite the reverse, "*everlasting destruction.*"

It will avail nothing to conjecture that the text means that they shall be destroyed from the *spiritual* presence of the Lord, as many have never been in possession of his spiritual presence!

The "everlasting punishment" to which the wicked are doomed is "*everlasting destruction*" or "*death*!" This punishment will be everlasting in its effects, consequences, and results, but not in its *infliction*! We read of "*eternal judgment.*" (Heb. 6: 2.) We do not suppose, however, that the judgment is to remain eternally in session; but it will be a judgment, the results of which will be eternal. We also read of "*eternal redemption*" and "*eternal salvation.*" Will God be eternally *redeeming* and *saving* man? No. It implies a redemption and a salvation, the effects and results of which will be eternal, final! So in relation to "everlasting punishment;" ever-

lasting not in its infliction, but in its effects. It will be final—never to be recalled! This is the nature of “everlasting punishment,” as plainly set forth in the Bible. The penalty of God’s law is DEATH, which is the sinner’s punishment, his inevitable doom!

We now pass to notice another supposed strong objection. “It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not quenched.” (Mark 9: 43, 44.) We view this as strong proof in favor of the *destruction* of the wicked; and the Jews, to whom this language was addressed, who understood the *origin* of the word *gehenna*, which is here translated *hell*, could not possibly have understood the Savior as teaching anything but *utter destruction* of the wicked. “*Gehenna*,” (the original word from which “*hell*” is here translated,) is derived from “*ge*”—*valley*, and “*Hinnom*”—the name of the man who once owned the valley. Says *The Polymicrian Greek Lexicon* to the New Testament: “*Gehenna*, properly the valley of Hinnom, south of Jerusalem; once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning.”

Says Parkhurst's *Greek and English Lexicon* to the New Testament: "This *valley of Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to *Moloch*, *Baal*, or the *Sun*. Our Lord seems to allude to the *worms* which continually preyed on the dead carcasses which were cast into the *valley of Hinnom* [*gehenna*], and to the perpetual fire there kept to *consume* them."

Now who can fail to see at a single glance, that the wicked who are to be cast into the antitypical *gehenna* [hell] are to be *utterly consumed*? The Savior could not have used a term which would have more effectually conveyed the idea of *entire destruction* than *gehenna*, from which *hell* is translated in this instance. All that was cast into "*gehenna*," south of Jerusalem, was *utterly consumed* by the worm, or by the fire which preyed thereupon—so also will the wicked who are to be cast into hell [*gehenna*] be utterly destroyed "*both soul and body*," be burned up "*root and branch*" at the judgment-day! As sure as the fire is not quenched, and as sure as the worm does not die, so sure will that upon which they prey be totally consumed! To illustrate. We gaze upon a barn while on fire, and readily conclude that unless the fire is quenched, the barn will be burned up. We walk out into the corn-field, and discover that a worm is at work upon a blade of corn,

and we at once conclude that unless the worm dies, the corn will be destroyed.

Now as the agent which God has chosen to effect the destruction of the sinner (represented by the undying worm, and the unquenchable fire) is not to be stayed, the sinner must perish! Should the fire be quenched, and the worm die, the sinner might escape death.

But, says the objector, the undying worm is the gnawing conscience, or the soul of the sinner. This is an assumption totally out of harmony with the facts in the case. I might just as consistently assert that the *fire* is the soul. Let us go back to old "*gehenna*" and inquire what the "*fire*" and the "*worm*" then were. The worm was not a part of that which was cast into the valley, but an agent which devoured that which was cast therein. So in the language of Christ, the worm that "dieth not" represents the chosen agent of Jehovah in inflicting destruction upon the impenitent when cast into hell [*gehenna*]. "And they shall go forth, and look upon the CARCASSES of the men that have transgressed against me: for THEIR worm shall not die, neither shall *their* fire be quenched." (Is. 66 : 24.) Who will maintain that those "carcasses" had consciences, or souls! Yet "*their worm* [the worm of the carcasses] dieth not." The worm here spoken of is not a part of the "carcasses," but something that *devours* them.

...

It is maintained by some that "unquenchable fire" implies that the fire must perpetually burn. Let us examine the Scriptures on this point. In speaking of the sacrifices upon the Jewish altars, it is said: "The fire shall EVER be burning upon the altar; it shall *never go out.*" (Lev. 6: 13.) Is that fire now burning? Certainly not! Yet this language would as forcibly prove that this fire was to be perpetual, as in the case of the wicked. The evident design of the language was to give the assurance that the fire was destined to burn until the sacrifice was utterly consumed. So in the case of the sinners' impending doom. Again, the prophet Jeremiah, in predicting Jerusalem's destruction, declares: "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall *not be quenched.*" (Jer. 17: 27.)

Are the "gates" and "palaces" of Jerusalem now burning? No! Why then so tenaciously contend that the doctrine of perpetually burning the wicked is taught, when similar expressions constitute your only proof?

Great stress is laid upon such expressions as these: "The smoke of their torment shall ascend up forever"—"Shall be tormented day and night forever," &c. But upon an examination of the Scriptures, we ascertain that the phrase "forever" is frequently used with a limited signification; therefore, this fact will militate with force against the idea of a perpetual

existence of the wicked in liquid fire. The phrase "*forever*" is almost invariably limited to the duration of the object to which it is applied; therefore, when applied to that which possesses immortality, it runs parallel with its existence; but when applied to mortal objects, it terminates with their expiration; and "they that sow to the flesh, shall of the flesh reap corruption," and "utterly perish in their own corruption" (be raised with mortal bodies to the "resurrection of damnation"); therefore, the Bible does not proffer eternal existence to the lost sinner, as "*forever*" in their case is limited.

We will present one instance, out of a variety, in which "*forever*" will not bear the popular construction of *no cessation*. In speaking of bondmen, which the children of Israel were permitted to purchase, it is said, "They shall be your bondmen FOREVER." (Lev. 25: 46.) Now let us see if "*forever*" imports *no cessation* in this case. Suppose a godly man to have existed in the Mosaic dispensation, who purchased an ungodly wretch for his bondman. The time finally arrives when the godly master must die, and (according to modern theology) at death his soul soars to heaven. But his bondman is to be his "bondman *forever*," and if "*forever*" imports *no cessation*, of course the wicked bondman must also go to heaven! Or, if the wicked bondman should die *first*, his soul (according to the theology of the day) must go directly down to *hell*. And as the master is

to have him for a "bondman *forever*" (if *forever* implies *no cessation*), the master himself must also go to hell. Thus, in order to gratify the modern construction put upon the term "*forever*," we must either crowd the righteous into hell, or admit the wicked into heaven!

Again: suppose the master and the bondman were both pious men; then (according to modern theology) the souls of both would fly up to heaven at death; and thus, according to the construction put upon the term *forever*, an endless state of slavery would be introduced into heaven!!

The force of the strongest arguments which are arrayed against our position is suspended upon the assumed import of the term *forever*. How exceedingly absurd it is to maintain that the sinner will live endlessly, while destitute of immortality, and whereas God's Word declares, "The soul that sinneth, *it shall die*"—"The wages of sin is *death*."

In order to prove the *present* existence of a hell, it is contended that the Sodomites are now "suffering the vengeance of eternal fire." (Jude 7.) But the text does not convey this idea. They *then* "suffering the vengeance of eternal fire" are *now* "set forth for an example." Who were the victims of this "eternal fire?" *Answer*.—Not disembodied souls, but those who gave "themselves over to fornication, and going after strange flesh"—not an abstract part of them—and none will maintain that disem-

bodied souls went "after strange flesh," and therefore cannot maintain from this text that such souls are now burning, and all know that those Sodomites were long ago burned up! "But the *same day* that Lot went out of Sodom it rained fire and brimstone from heaven, *and destroyed them all.*" (Luke 17: 29.) This is the only fire spoken of by Jude. Dr. Macknight's translation reads: "Are set forth an example, *having undergone* the punishment of an eternal fire." This does not furnish even a shade of proof in favor of the present existence of a burning hell, somewhere out of sight, and beyond the knowledge of mortals! The fire which God rained upon Sodom is styled "eternal fire," in consequence of its effects; but that fire is not now burning, for it has long since turned "the cities of Sodom and Gomorrah *into ashes*"—yet this language is as strongly indicative of *perpetual* burning as is ever applied to the sinner!

The modern theory of endless torture has a direct tendency to bring the character of God into serious disrepute, and has driven its thousands upon thousands into Universalism and Infidelity! We are told that if our view is correct, the sinner would be more likely to continue in sin than he would if threatened with endless torture. Not so; for it sets the character of God in a justifiable light. If the sinner will not accept the offers of salvation, God will punish him for his sins, and he will cease to live—and

God will have an universe cleansed from sin and sinners ! We have no right to threaten the sinner with more than God has threatened him. *Threatening* is not the great inducement to repentance. Says the apostle : "We love him because he first loved us ;" and again : "The goodness of God leadeth men to repentance." The promise of *eternal life* is held out as the great incentive to action. Life is desirable. Even our present short life is valued highly, though it is mixed with sorrow and woe ! We are willing to sacrifice anything to have life prolonged ; and though we suffer pain, and endure trials, yet we prize *life* above everything else, even in sorrow's cup. Now if a *short life* is so desirable, what must "*eternal life*" be ? If a life mingled with tears, sighs, sickness, sorrow, pain, and mourning is desirable, what estimate should be put upon a life perpetuated throughout the endless ages of eternity, amid scenes of surpassing splendor and unfading delight in a blooming Paradise, where "there shall be no more pain, nor sickness, neither sorrow nor crying ?"

"Eternal life," yes, *ETERNAL life*—how sweet the sound ! Is any sacrifice of pleasure, or enjoyment of the fading scenes of earth, too great to make, in order that we may obtain *eternal life* ? It is the theme of the Gospel ! It is that which eclipses the brightest scenes, and obliterates the greatest pleasures that earth can afford. Sinner, seek life through the Son of God : "He that hath not the Son of God hath

not life." (1 John 5: 12.) "In the *world to come* eternal life." (Mark 10: 30.)

WHEN WILL THE SAINTS OBTAIN ETERNAL LIFE, OR IMMORTALITY ?

The following queries often arise :

1. "Is not immortality the same as eternal life?"

Answer.—Strictly speaking, immortality, instead of being eternal life, is the *BASIS* of eternal life, and eternal life is the *result* of immortality ; so that those who are made immortal will be sure of eternal life, and those who have eternal life have it because they are immortal : immortality is the *cause*, and eternal life the *result*.

2. "Are not Christians said to possess eternal life? and are they not therefore immortal?" *Answer.*—The Christian has eternal life in prospect, but not in actual possession : "This is the record, that God hath given to us *eternal life*, AND THIS LIFE IS IN HIS SON." (1 John 5: 11.) "This is the *promise which he has promised us*, EVEN ETERNAL LIFE" (1 John 2: 25) ; "in the *world to come* eternal life" (Mark 10: 10) ; "this mortal shall put on immortality" "at the last trump."

3. "Are we to suppose that Christendom has so long been astray on the question of immortality?" *Answer.*—We are to suppose that what we now find clearly stated in the Bible has been there for many

generations, and if true when first put into the Bible, *it is true still*, whether men have believed or disbelieved it. Men were "turned unto fables" under the "man of sin." The question is, What has *God said* about this matter? not, What have men formerly believed? "Let God be true, and every man a liar." Man is never said to possess immortality till the resurrection, and then the righteous only. The term immortality is used only in the *five* following instances in the Bible: "Who [Christ] hath abolished death, and hath brought life and *immortality* to light through the Gospel." (2 Tim. 1: 10.) Christ, by the resurrection, "abolished death" in his own case, and exhibited *immortality* in his own person: this is proclaimed "through the Gospel." "He is the first-fruits."

"God will render to them, who by patient continuance in well-doing *seek* for glory and honor and *immortality*, eternal life." (Rom. 2: 7.) Here man is represented as being in *pursuit* of immortality; for, as yet, Christ "*only* hath immortality" (1 Tim. 6: 16); that is, from among the sons of men: for God is styled "*immortal*." (1 Tim. 1: 17.) But if Christ is the only one yet made immortal by the immortal Jehovah, and man is in quest of immortality by acts of obedience, when will he obtain it? Paul answers: "At the last trump this mortal must put on *immortality*. So when this corruptible shall have put on *immortality*, then shall

be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15: 52-54.)

The term immortality is found in no other passage in the Bible; hence, this is the Bible doctrine on that subject—Christ obtained immortality by a resurrection, and his saints are to obtain it in the same manner.

HAS THE PROMISE TO ABRAHAM AND HIS SEED BEEN FULFILLED?

"And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the LAND which thou seest, to thee will I give it, and to thy seed *forever*. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed, also, be numbered. Arise, walk through the *land* in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13: 14-17.)

"For the promise that he [Abraham] should be heir of the WORLD, was not to Abraham and his seed *through the law*, BUT THROUGH THE RIGHTEOUSNESS OF FAITH." (Rom. 4: 13.)

"Christ hath redeemed us from the curse of the law, that the blessing of *Abraham* might come on the *Gentiles* THROUGH JESUS CHRIST. . . . Now to Abraham and his *seed* were the promises made. He saith not, And to seeds, as of many; but as of ONE, And to thy seed, which is Christ. . . . For if the INHERITANCE be of the law, it is no more of promise: but God gave *it* to Abraham by promise. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 13, 14, 16, 18, 29.)

1. While Abraham lived, God "*gave* him none inheritance in it, no, not so much as to set his foot on" (Acts 7: 5), but he simply "*sojourned* in the land of promise, as in a strange country." (Heb. 11: 9.)

2. The promise is not to the blood relatives of Abraham, but to Abraham's great "*seed*" [Christ], and to all who "*are Christ's*," whether Jews or Gentiles. The relationship must be traced "through Christ," for "they which be of FAITH are blessed with faithful Abraham." (Gal. 3: 9.)

3. The "*land*" or "*inheritance*" here promised is nothing less than the "WORLD" [*kosmos*] of which Canaan was a part, in which Abraham once dwelt. (Rom. 4: 13.)

4. As Abraham died without receiving a fulfillment of the promise, which embraced the very land on which he once lived and walked as an "*inheritance*," and as God cannot lie, Abraham must live again, to enjoy the promised land; and when *he* lives, all the faithful will live, also: and "the times of the restitution" will present an undefiled land, a land renewed, and freed from the curse. When Abraham lives again, he will be made immortal; and so will all those who are his seed through Christ the great seed: and the promised "INHERITANCE" will be adapted to their changed condition. Then the meek "shall inherit the earth"—"the new earth," or earth made new—in their immortal state, beyond the reach of pain or death, under the reign of the

King of glory ! The voice of weeping will be unheard there. Tears of sorrow will flow no more. All hearts are glad in that land of felicity. Every tongue can sing in sweetest strains. There are the ancient men of God, really alive again, to die no more. There are the prophets and apostles, robed in garments of immortality. And every saint of God is seen in that world of glory.

PROMISE TO ABRAHAM'S SEED.

Many have been confused by blending God's promise to Abraham's mortal seed, or posterity, with his promise to *Abraham and his seed*: the first promise relating to a temporal residence of the Jews in the land of Canaan, *already fulfilled*, and the second referring to a land without bounds, to be given to *Abraham and his seed*, not in this life, but in the life to come. After thus blending the two promises, the position is assumed that only the land of Canaan is included in Jehovah's promise, and that the Jews are the people to whom the promise is yet to be fulfilled. We propose to make this matter plain by (1) proving that God's promise of Canaan to the *literal Jews* has received its fulfillment in the past; and (2) that the promise to *Abraham and his seed*, including all the righteous, and the whole material globe, *remains to be fulfilled* in the future. By thus keeping the two promises separate, we shall

give to the Jew all that God ever promised him as a Jew, and to the "father of the faithful" and the entire family of the faithful, the promise that belongs exclusively to them, in a future state, and not to the blood-relatives of Abraham who are not of faith. If we succeed in proving that one promise was made only to Abraham's blood-relatives, and that it has been literally fulfilled to them, and also prove that another promise runs only to Abraham and those who are recognized as his seed on the principle of faith, tracing their relationship to Abraham only through Christ the true seed, and that this promise remains to be fulfilled after the resurrection, in the immortal state, all will be plain.

Then to the question: Did God promise to give Canaan to Abraham's descendents? and has that promise been fulfilled? Let us see. In Genesis 12 the following promise is given:

"And the Lord appeared unto Abram, and said, *Unto THY SEED will I give THIS LAND.*" (v. 7.)

Here the promise runs, not to Abraham, nor jointly to Abraham and his seed, but exclusively to *his seed*, or posterity, in the form of a "*great nation*;" for just prior to making this promise, God had said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, *unto a land that I will show thee*; and I will make of thee a *great NATION*" (v. 2, 3); not nations, but "*a great NATION.*" Then the patriarch goes to Canaan, where

the Lord met him, and said, "Unto THY SEED will I give THIS LAND"—the land of Canaan.

Thus we plainly see (1) that Abraham's posterity was to mature into "*a great nation*;" and (2) God said to Abraham concerning his posterity, "Unto *thy seed* [or this "*great nation*"] will I give this land," Canaan. The *land* embraced in *this* promise was neither more nor less than Canaan; and the "*seed*" to whom it was to be given was simply that "*great nation*" of Abraham's posterity, the Jews. Mark! *this* promise does not recognize Abraham as the "father of many nations," or the "father of the faithful," *from* many nations, but simply as the head of "*a great nation*," to dwell in Canaan. It was at a later date, and in a *later promise*, that Abraham's seed were counted as belonging to "many nations," he being counted the "father of the faithful;" but in this instance the promise is to *one nation only*—the Jews—and of one land only—the land of Canaan. And *that* promise has been fulfilled.

To make the matter still clearer, God repeated the *same* promise to Abraham, in the form of a "*covenant*," giving the *boundaries* of the land included in the promise, and naming the very nations then dwelling in the land:

"In the same day the Lord made a covenant with Abram, saying, Unto THY SEED have I given *this land*, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hit-

tites, and the Perrizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

This covenant was distinct from the promise made to *Abraham and his seed*, and relates *only* to *his seed*, and the land so minutely bounded, then occupied by the specific nations.

We will now look at the fulfillment.

Said Nehemiah: "Thou art the Lord the God, who didst choose Abram, and broughtest him out of Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before thee, and madest a *covenant* with him TO GIVE THE LAND OF THE CANAANITES, the Hittites, the Amorites, the Perizzites, and the Jebusites, and the Girgashites, TO GIVE IT I say, TO HIS SEED, *and* HAST PERFORMED THY WORDS. Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. *So the children went in and POSSESSED THE LAND.*" (Neh. 9: 7, 8, 23, 24.)

Can anything be plainer than this? God's covenant to Abraham's seed, of the land of Canaan, *has positively been fulfilled*, and every effort to crowd the fulfillment of this covenant into the future age, to give the Jews a claim there, is subversive of Divine testimony. This covenant has nothing to do with the future age, nor with the future inheritance of God's people. It was simply a national covenant,

giving a certain land to the posterity of Abraham which, as "*his seed*," were to become "a great nation." Its fulfillment is plainly in the past, and should never be blended with God's promise to *Abraham and his seed*, which has not yet been fulfilled.

Having drawn the line of distinction between the two promises, and having also shown the fulfillment of the covenant that was limited exclusively to the land of Canaan, and the posterity of Abraham that were to mature into a "*nation*," we will now call attention to the *other* promise, and contrast the two, for the purpose of showing that it is neither limited to the Jews, nor to the land of Canaan, but includes Christians of every nation, and the whole earth as the territory of their future inheritance.

PROMISE TO ABRAHAM AND HIS SEED.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, **TO THEE WILL I GIVE IT, AND TO THY SEED FOREVER.** Arise, **walk** through the land in the length of it, and in the breadth of it: for I will give it unto **THEE.**" (Gen. 13: 14-17.)

It will be observed (1) that this promise is not made exclusively to Abraham's seed, like the other, but to *Abraham and his seed*; and if we succeed in showing that it has not yet been fulfilled to *Abraham* since the promise is to be jointly fulfilled to *him and*

his seed when fulfilled, the fact will be established that it is to be fulfilled in the future, and after the *resurrection*, for Abraham is now dead.

And (2) it will be noticed that the *land* here promised, is not confined to Canaan as in the *other* promise, but embraces *unlimited territory*: and Paul, in commenting on this promise, affirms that he should "be the heir of the WORLD"—*kosmos*, the material world. (Rom. 4: 13.) In these particulars the two promises are different. So we will inquire:

1. Has this promise been fulfilled? No; for up to the time of Abraham's death, God "*gave him NONE INHERITANCE IN IT*, NO, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." (Acts 7: 5.)

This settles the question. Abraham has not yet received the fulfillment of this promise, and cannot till he lives again: nor has it yet been fulfilled to his seed; for they were to have it *jointly with Abraham*, and not without him.

We inquire:

2. What seed of Abraham is here meant, who are to be joint-heirs with him? Are the mere blood-relatives of Abraham meant, as in the other promise? Let an inspired apostle of Jesus Christ tell us: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Jesus Christ. And if ye be Christ's

THEN *are ye Abraham's SEED, and HEIRS according to the PROMISE.*" (Gal. 3: 28, 29.) So when this promise is fulfilled it will be fulfilled to Abraham, who is now dead, and also to all who are *Christ's*, whether now *dead or alive*, whether of Gentile or Jewish origin; they being recognized as "Abraham's seed" by virtue of a relationship to the "father of the faithful," through Christ the great seed, on the principle of faith; and, also, counted "*heirs*" with Abraham, "according to the promise." Says Paul: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of *one*, And to thy seed which is Christ." (Gal. 3: 16.) This settles the whole question, and leaves blood-relationship out of the arrangement. This plan simply includes (1) Abraham, when made alive ~~to~~ die no more; (2) Christ, over whom "death hath no more dominion;" and (3) all who are in Christ, together with an inheritance. It takes in only those who can trace a sacred relationship to the father of the faithful through Christ, for "they which be of *faith* are blessed with faithful Abraham." (Gal. 3: 9.) This excludes the unconverted Jew as a sharer in this promise.

3. What land does this promise lay claim to as an inheritance? Is it simply the land of Canaan, as in the other promise, or is it the same territory elsewhere promised to God's saints as their final home? Paul tells us that it is "*the world.*" (Rom. 4: 13.)

This places the whole matter in harmony with the angel's statement: "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High." (Dan. 7 : 27.)

Finally, let us notice the certainty of this promise, or the pledge of its fulfillment.

After Jehovah had said to Abraham, I will "*give thee this land to inherit it*," Abraham replied, "Lord God, WHEREBY shall I know that *I shall inherit it*?" (Gen. 15 : 8.) God offers to confirm this promise by an *oath* after the custom of that age, which was to kill a beast, and divide it, and then the person taking the oath should pass between the pieces, which was tantamount to saying, "Let me thus die, if I fail to fulfill my promise." But wishing to make the oath very impressive to Abraham's mind, he bids him slay a "heifer," a "goat," a "ram," a "turtle dove," and a "young pigeon"—these were all divided, and made ready for the solemn ceremony: but preparatory to taking the oath, lest Abraham should conclude that the land should be given to him in *this life*, God proceeds to tell him *what should take place before the land should be given to him*, saying to him, (1) "Know of a surety that thy seed shall be a stranger in a land that is not theirs" for "four hundred years;" and (2) "*thou* shall be buried in a good old age;" and (3) "in the fourth generation they shall come hither again." After having thus impressed Abraham's mind with the

fact, that although the land should finally be given to *him*, it must be after the long bondage of his posterity, after his own death, and even after the settlement of his posterity in this *same* land for a temporal possession, God proceeds to take the oath: "Behold a smoking furnace, and burning lamp that passed between those pieces." (v. 17.) Thus by an oath, by passing between the pieces, did God assure Abraham that he would give him the land, though he had just told him that he must *die* previously, and that his posterity should hold Canaan a while as a temporal possession.

Now God, after making this oath to Abraham, proceeds to make a covenant with Abraham concerning the occupancy of Canaan by his *descendants*: "In the same day the Lord made a covenant with Abraham, saying, Unto THY SEED will I give this land, from the river of Egypt unto the great river, the river Euphrates," &c. (v. 18.) This covenant is a separate thing from the promise confirmed by oath: the one including *Abraham* as a joint sharer *after* his own death and after the settlement of his descendants in Canaan in a national form: and the other simply being a covenant to Abraham's *seed*, or posterity, concerning their final establishment in Canaan, which has had its fulfillment in the past, as we have positively proved: but the promise including *Abraham as a joint sharer* has not been fulfilled, as we have also proved, nor can it be till he lives

again at the resurrection : and then he will be made immortal, as will all who are Christ's; they being the "*seed*" that are joint sharers with Abraham. And as both Abraham and his spiritual seed will then be *immortal*, the promised land must undergo a corresponding change—not the mere land of Canaan, but "THE WORLD;" for it is "reserved unto FIRE against the day of judgment," when together with the atmospheric heaven, it shall receive a fiery deluge, in which "they shall perish, as a vesture shalt thou CHANGE them, and they shall be *changed*" (Ps. 102: 26); and as the result of this change, we have what Isaiah, Peter, and John style the new heavens and new earth, or *earth made new* by a "restitution;" so that the "kingdom prepared from the foundation of the world," though now dilapidated, shall in its renovated state become the endless home of the entire family of "those who are of faith"—and thus shall the righteous "be blessed with faithful Abraham," or thus shall the promise made to Abraham and his seed be fulfilled, beyond the existence of mortality, in a realm of endless felicity—the land of promise—the world to come.

In addition to this promise, God solemnly promised David a great heir to reign on his throne to all eternity, in this promised land:

"I have made a covenant with my chosen, I have SWORN unto David my servant, Thy SEED will I establish forever, and build up thy THRONE TO ALL GENERATIONS. His SEED,

also [David's seed], will I make to endure forever, and his throne [David's throne] *as the days of heaven*. If his children [if David's children] forsake my law, and walk not in my judgments; if they [David's children] break my statutes, and keep not my commandments; *then* will I visit *their* transgressions with the rod, and *their* iniquity with stripes. NEVERTHELESS, my loving-kindness will I *not* utterly take from him [David], NOR suffer my faithfulness to fail. *My* covenant will I NOT break, nor ALTER the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His SEED shall endure forever, and his THRONE as the sun before me." (Ps. 89: 3, 4, 29-35.)

"The Lord hath sworn in truth unto David: *he will not turn from it*; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon my throne for evermore." (Ps. 132: 11, 12.)

God made David both an *unconditional* and a conditional promise. He, firstly, promised, unconditionally, that he would ultimately raise unto David a great "SEED," that should occupy his throne "TO ALL GENERATIONS;" or, as long "AS THE DAYS OF HEAVEN" should "endure;" and then *swears* to the promise, and also pledges himself to "not *break* nor *alter* the thing," and "WILL NOT TURN FROM IT." Secondly, he made a *conditional* promise that David's "*children*" might successively occupy the throne till the great "*seed*" should claim it, (thus it would have been occupied "forever,") *provided* they would keep his "commandments," telling them that if they should "break his law," he would "visit their transgressions

with the *rod*, and their iniquity with stripes;" or, in other words, he would break up that line of rulers, and leave the throne destitute of an occupant till the promised "*seed*," or heir of David, should take possession of it. Accordingly, David's children successively reigned on the throne till their wickedness called for the rod, and the mandate of Jehovah is thundered upon Zedekiah, the last king—"Remove the diadem, and *take off the crown*. . . . I will *overturn, overturn, overturn it*: and it shall be no more, UNTIL he come whose *right* it is; and I will *give it him*." (Ezek. 21: 26, 27.)

When this "overturn" was proclaimed, the eye of God was still fixed on the future "*seed*" of David: "It shall be no more [for how long?] *until* he come whose right it is." What then? "I will give it him." This leads us to inquire who this seed of David is, who shall occupy David's throne "*as long as the days of heaven*," even "*to all generations*?" Peter gives a definite answer: David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CHRIST to sit on his throne; he seeing this beforehand spake of the resurrection of Christ." (Acts 2: 30.) What can be plainer? "God hath sworn with an oath to *David*, that of the fruit of *David's* loins, according to the *flesh*, he would raise up CHRIST [what for?] to sit on David's throne." Thus David's seed is Christ;

not spiritually, but "according to the flesh," in his resurrected state. Christ must, therefore, reign on the throne of David. How long? "To all generations," or so long "as the days of heaven" last. "Of his kingdom there shall be *no end*."

The angel Gabriel in predicting the birth of Christ, remarks: "He shall REIGN over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 33.) Is this to be a literal, or spiritual, reign? To ascertain this let us look at Gabriel's prophecy, and find out upon what principle it has begun to be fulfilled.

1. Mary should "bring forth a son." That was *literally* fulfilled, as all admit.

2. "Shall call his name *Jesus*." Literal again.

3. "He shall *reign*" upon "the throne of his father David." Shall we—*dare* we—spiritualize this part of the prophecy, after having seen *other* parts of the *same* prophecy *literally* fulfilled? The very fact that a part of the prophecy has been *literally* fulfilled, is invulnerable proof that the rest will be as literally fulfilled hereafter.

Then, literally, Christ "shall *reign* over the house of Jacob," even "forever." Not reign over the children of Jacob in their *mortal* state; for that would imply a propagation of the human species "forever," as, otherwise, the "house of Jacob," in a mortal state, would become extinct; for mortals cannot live perpetually. And if he were to reign over the house of

Jacob in their *mortal* state, death would forever prevail, as death and mortality go hand in hand. When Christ comes to reign, he will raise his sleeping saints, and give them immortality, and change the living ones. (1 Cor. 15: 52, 53.) Then the righteous, (the only class who have any claim on his kingdom,) will be immortal. He will "reign over the house of Jacob forever," and, likewise, "reign over the Gentiles," *in their immortal state*. as the immortal "*King of saints*." As a deathless king, he will reign over *deathless saints* from the "house of Jacob," and from the "Gentiles." A perpetual reign over *mortals* would imply perpetual death, and a perpetual propagation of the species to keep up a kingdom. Of the saints, over whom he is to reign, it is said, "Neither can they die any more" (Luke 20: 36), and for this grand reason: "Of his kingdom there shall be no end." Its elements are deathless. Immortal King of immortal saints—reign forever!

DID PAUL DESIRE THAT HIS SOUL MIGHT DEPART AND
BE WITH CHRIST?

This is asserted by those who claim a kingdom for the saints before the judgment; but Paul never intimated such a thing. "For to me to live is Christ, and to die is gain. For if I live in the flesh, this [persecution] is the fruit of my labor: yet what I shall choose I wot [know] not. For I am in a strait

betwixt two, having a *desire* to depart and be with Christ." (Phil. 1: 21-23.) Death would have liberated Paul from every species of persecution, like scourging, stoning, and imprisonment; and in this respect it would have been "*gain*" to Paul to die: but in thus escaping this dilemma, he would have fallen into the hand of an "*enemy*"—DEATH—and Paul was in a strait betwixt these two: mortal life, with bitter persecution, on one hand, and the "*enemy*" death on the other hand: he did not choose either of these two things, but he did choose a *third* thing, which was "to depart and be with Christ." If "to depart and be with Christ" includes death as a channel through which to depart, it makes Paul affirm (1) that he did *not* choose this mortal life; (2) that he did *not* choose the enemy death; and (3) that he *did* choose death: thus making Paul contradict himself in the same breath. Hence, it is evident that "to depart and be with Christ" implies something different from death.

Paul *desired* an immediate translation. *Life*, in a state of mortality, was filled with sore persecutions; HE DID NOT CHOOSE LIFE UNDER THOSE CIRCUMSTANCES; *death*, though it would be a "*gain*" in releasing him from trials, would nevertheless be submission to such a gloomy and repulsive enemy, THAT HE DID NOT CHOOSE THAT; but he had a *desire* for *translation*: his choice was "to depart and be with Christ," not *by death*, but *without it*. Though Paul *desired*

this, he goes on to state that he did not *expect* it. "Nevertheless to abide in the [mortal] flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith."

Not a word is said about a desire that Paul's *soul* might depart, but reference was made to *Paul himself*, as a person.

DID PAUL TEACH THAT THE SOUL IS ABSENT FROM THE BODY AT DEATH ?

We deny that Paul refers to anything but being *absent from the mortal body* BY VIRTUE OF A CHANGE TO IMMORTALITY *at the resurrection* in 2 Corinthians 5: 4-8—"For we that are in this tabernacle do groan, being burdened: *not for that we would be unclothed*, BUT CLOTHED UPON, THAT MORTALITY MIGHT BE SWALLOWED UP OF LIFE. Now he that hath wrought us FOR THE SELF-SAME THING [that is, "*that mortality might be swallowed up of life*"] is God, who also hath given us the earnest of the Spirit. THEREFORE [for the reason just assigned, "*that mortality*" shall be "*swallowed up of life*,"] we are always confident, knowing that while we are at home in the [mortal] body, we are absent from the Lord: (for we walk by faith not by sight:) we are confident, I say, and willing rather to be absent from the [mortal] body, and to be pres-

ent with the Lord." When "mortality is swallowed up of life," at the resurrection, we shall be "absent" from the mortal body, by virtue of a change to immortality: till then we must "walk by faith, not by sight." After this change to immortality, at the Lord's coming, we shall be "present with the Lord;" and this agrees with the same apostle's testimony upon another occasion: "The Lord himself shall descend from heaven; the dead in Christ shall rise first: then we which are alive and remain shall be *caught up together with them* [with the resurrected saints] in the clouds, to meet the Lord in the air: *and SO SHALL we ever be with the Lord.*" (2 Thess. 4: 16, 17.) When are we to be present with the Lord? Not till "mortality is swallowed up of life," and we are "caught up to meet the Lord in the air at his coming; in this manner shall we be introduced into the presence of the Lord, and thenceforth "forever be with the Lord," and absent from the mortal body, through a change to immortality; being "equal to the angels;" having changed this "earthly house" for "our house which is from heaven," and of "eternal" duration.

IS THE DOCTRINE OF THE LITERAL REIGN OF CHRIST
ON EARTH THE FAITH OF THE CHURCH?

For the want of a better argument against the reign of Christ on earth, we are sometimes told it is

a new doctrine. This we deny. The primitive Church believed it, and advocated it.

1. Said Irenæus, Bishop of Lyons, A. D. 178: "It is but just that in IT [the earth] *they* [the saints] should receive the fruits of their suffering, so where for the love of God they suffered *death*, that there they should be brought to life again; and where they endured bondage *there* also they should REIGN."

2. Said Tertullian, who was born A. D. 160: "A kingdom is promised us ON EARTH, after the resurrection."

3. Said Agustine, Bishop of Hippo, A. D. 390: "His kingdom will come when the resurrection of the dead shall take place."

4. Said Cyril, Bishop of Jerusalem, A. D. 350: "Our Lord Jesus Christ then comes from thence [from heaven] with glory at the end of this world, in the last day. For this world shall have an end, and this created world shall be MADE NEW, that that *fairer world* may be made manifest."

5. A council of over 300 bishops convened at Nice, A. D. 325, and unanimously affirmed: "We expect new heavens, and a *new earth*, according to the Holy Scriptures, at the *appearing of the great God and our Savior Jesus Christ*. And THEN, as Daniel says, the saints of the Most High shall take THE KINGDOM."

6. Said Bishop Methodius, Bishop of Tyre, A. D. 270: "At the conflagration, the creation shall suf-

fer a vehement commotion, as if it were about to die : whereby it shall be RENOVATED, and not perish : to the end that we, then also renovated, may dwell in the RENEWED WORLD, free from sorrow."

7. Said Jerome, born A. D. 330 : "God will make new heavens. and a new *earth*, not other heavens and another earth, but the former ones *changed into better.*"

8. Said Clement, A. D. 96 : "Let us every hour *expect the kingdom of God* in love and righteousness, because we know not the day of our Lord's appearing."

9. Said Bishop Latimer, who was martyred A. D. 1535 : "Let us therefore have a desire that that day may come *quickly* ; let us hasten God forward ; let us cry unto him, day and night, Most merciful Father, *thy kingdom come.*"

10. In a "confession of faith," drawn up by John Bunyan, and signed by over TWENTY THOUSAND Baptists, presented to King Charles A. D. 1660, it is affirmed : "He will not only raise the dead, and judge and RESTORE THE WORLD, but will also take to himself HIS KINGDOM, and will according to the Scriptures REIGN ON THE THRONE OF HIS FATHER DAVID, *on Mount Zion, in Jerusalem FOREVER.*"

This is but a sample of the evidence that might be brought. The doctrine is not new. It is a Bible doctrine, and was once the doctrine of the Church, and ought to be still.

Thomas Burnett, in his *Theory of the Earth*, published in London, A. D. 1697, said: "It was the *received opinion of the primitive Church, from the days of the apostles to the Council of Nice, A. D. 325*, that the earth would continue six thousand years—when the resurrection of the just, and the conflagration, would usher in the millennium, and *reign of Christ on earth.*"

PART II.

“ADVENTISM.”

PART II.—ITS RELATION TO PROPHECY.

PROPHECY is compared to a “*light that shineth in a dark place,*” and we are admonished to “*take heed*” unto it “*until the day dawn.*” We are still in the dark night of earth’s history, though “the night is far spent and the day is at hand:” but “until the day dawn” in its heavenly splendor upon the waiting Church, the “light” of prophecy will continue to shine in its clearness.

God has seen fit to so mark off the different stages of earthly history upon the great stream of time that the Church might understand when they were nearing the time of their redemption. Not once merely has this work been done, but *repeatedly*: thus showing the great anxiety of Jehovah to have his children understand their nearness to the close of earth’s sad history of sin and death, and also their nearness to the establishment of a celestial kingdom on this now sin-

defiled globe, after sin, death, and the curse shall have been forever obliterated; a kingdom under the supervision of the great Messiah, who shall be escorted from heaven to earth by every holy angel that dwells around the brilliant throne on high, to call up the sleeping saints from their dark beds of death, to wear the robes of immortality.

Since God has taken so much pains to minutely mark off the various sections of earthly history, even down to the close of probationary time, and since he has so plainly shown the interest he has felt in this matter by repeating the work, and also by giving prophetic measurements limiting the continuance of human rule, let *us* have interest enough in the matter to carefully examine the prophetic programme, and learn our true relation to the judgment scene which is to close up earth's history. If the very last section of our world's history is about closing, certainly we should possess a willingness to acquaint ourselves with the fact. If prophecy has plainly portrayed the history of earthly governments to the time when they are to be exterminated by a mighty display of Divine power, preparatory to the ushering in of a heavenly kingdom, of endless duration, and if those earthly governments have all had their day, and have about filled out Heaven's measurement of time which reaches to the end of their allotted seasons, we should feel an insatiable anxiety to learn the facts in the case. If the slumbering saints of

past generations are about to spring into real life again, and the living ones about to be immortalized, and be made "equal to the angels," our hearts should glow with a fervent desire to compare the prophetic record with historic facts: for while prophecy tells what *shall be*, history tells what *has been*. Should we not be willing to learn what God has taken so much pains to teach us? Let us turn to the second chapter of Daniel and notice the dream and interpretation of the

GREAT METALLIC IMAGE.

This image's head was
of fine gold,

B. C. 681.

his breast and his arms of
silver,

B. C. 491.

his belly and his thighs
of brass,

B. C. 331.

his legs of iron,

B. C. 31.

his feet part of iron and
part of clay.

A. D. 500.



VISION.	INTERPRETATION.	APPLICATION.
<p>Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold,</p>	<p>Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold.</p>	<p>FIRST SECTION. BABYLON.</p>
<p>his breast and his arms of silver,</p>	<p>And after thee shall arise another kingdom inferior to thee,</p>	<p>SECOND SECTION. MEDO-PERSIA. Dan. 5: 25-31.</p>
<p>his belly and his thighs of brass,</p>	<p>and another third kingdom of brass, which shall bear rule over all the earth.</p>	<p>THIRD SECTION. GREECE. Dan. 8: 3-8, 20, 21; 1 Mac. 1: 1.</p>
<p>his legs of iron,</p>	<p>And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.</p>	<p>FOURTH SECTION. IMPERIAL ROME. 1 Mac. 8: 1-10; Luke 2: 1.</p>
<p>his feet part of iron and part of clay.</p>	<p>And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron,</p>	<p>FIFTH SECTION. ROME DIVIDED.</p>

forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and

SIXTH SECTION.
THE
EVERLASTING-
KINGDOM.

the dream is certain, and the interpreta- tion thereof sure.
--

The fact is clearly presented by the interpretation of this remarkable dream, that the different sections of this image represent the different sections of earthly history on the great stream of time. The four grand sections not only represent four earthly kingdoms, but four *successive* kingdoms: not four *cotemporary* powers; for after the prophet had explained the "head of gold" to represent Nebuchadnezzar's kingdom, he adds: "And AFTER thee shall ARISE *another kingdom*" (v. 39), the *second* one in this series of kingdoms, a kingdom symbolized by the second section of the image; then a "*third kingdom*," represented by the third, and a "*fourth kingdom*," symbolized by the fourth section—all rising in chronological order, one "*after*" the other. Not only are four *successive* kingdoms on the stream of time foreshadowed by the four grand sections of the image, but four *predominant* powers, towering above all cotemporary kingdoms, and controlling them as subordinate and tributary powers. Four such successive earthly powers have arisen, and had their day, viz: *Babylon, Medo-Persia, Grecia, and Rome*. Let us compare the prophetic programme with historic facts.

1. "The head of gold" not only stands as a symbol of the first great *predominant* kingdom in human

history, but the very kingdom indicated is named in the prophecy itself, and its conspicuous position among surrounding kingdoms of earth is described. Daniel thus addresses the king of Babylon: "Thou, O king, art a *king of kings* [a king over a plurality of kings]: for the God of heaven hath given thee a *kingdom*. And *wheresoever the children of men dwell*, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee *ruler over them all*. *Thou art this head of gold*." (Dan. 2: 37, 38.) Thus Nebuchadnezzar's kingdom—the kingdom of Babylon—is the power symbolized by the "head of gold;" and the prophet describes it as being a *predominant* kingdom, for although other kingdoms were in existence at the same time, the king of Babylon was a "king of kings," or ruled over the other kingdoms, even ruling "wheresoever the children of men dwelt." This first predominant kingdom reached its supremacy about B. C. 681, and bore rule about 190 years before it was overwhelmed in ruin by another power. Then that section of earthly history represented by the section of "gold" ended.

2. The "breast and arms of silver" symbolize "another kingdom," which should arise "*after*" Babylon. What kingdom took the place of Babylon as the second predominant power in the world's history? While Cyrus was encamped around the city of Babylon, with the united forces of the Medes and Per-

sians, under the direction of Darius the Median, the last king of Babylon was startled by a mysterious hand which appeared upon the wall of his palace, and inscribed an appalling declaration, a part of which was thus interpreted by the prophet Daniel: "*Thy kingdom [Babylon] is divided, and given to the Medes and Persians.*" And the record affirms: "*In that night*" Babylon fell, and "*Darius the Median took the kingdom.*" (Dan. 5: 28-31.) The Medes and Persians were consolidated, forming one kingdom, and Darius the Median and Cyrus the Persian reigned jointly about two years after the conquest of Babylon, when Darius died and Cyrus became the sole ruler.

But how extensive was this second kingdom? Says Ezra, the scribe of the Lord: "In the first year of Cyrus the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus saith Cyrus, king of Persia: The Lord God of heaven hath given me *all the kingdoms of the earth,*" &c. (Ez. 1: 1, 2.) As the Lord did not "stir up the spirit of Cyrus" to state a falsehood, "all the kingdoms of the earth" were tributary to the Medo-Persian kingdom; and it was as really a *predominant* power as Babylon was. It gained the supremacy about B. C. 491, and ruled about 160 years before it was subverted, and the section of

earthly history symbolized by the section of "silver" ended.

3. The "brass" is said to signify a "*third kingdom*" (v. 39), and a *third* comes next in order after the *second*; and as we have found the first and second kingdoms here brought to view to be *predominant* kingdoms, it would be safe to conclude that the "*third*" must be a kingdom of the *same order*. But we have something stronger than conjecture upon this point, for Daniel affirms it "*shall bear rule over all the earth.*" What power was the third predominant kingdom on the stream of time? In Daniel 8 is the record of a vision seen by the prophet and explained by the angel Gabriel—the vision of a "ram," and of a "he-goat" that *conquered* the "ram" in a fierce contest. Gabriel explains the "ram" to be a symbol of "Media and Persia," and the goat to be a symbol of "Grecia;" and as the goat conquered the ram, and *succeeded* him, it follows that Grecia was the power which triumphed over Medo-Persia; and history tells the same story. Grecia became the third predominant kingdom on earth about B. C. 331, and continued in power, in its different phases, about 300 years. Then the section of earthly history symbolized by the section of "brass" ended.

4. "Iron" is used to represent "*the fourth kingdom*" of *the same order*—the fourth *predominant* kingdom in human history: for in explaining a parallel symbol of the same "fourth kingdom," the an-

gel informs us that it should "devour the WHOLE EARTH." (Dan. 7 : 23.) Rome became the fourth predominant power on earth about B. C. 31, and bore rule in its consolidated state till the fourth century of the Christian Era. Then the section of earthly history symbolized by the section of "iron" ended.

5. "The feet and toes, part of potters' clay and part of iron," are explained to signify, "The kingdom shall be DIVIDED." (v. 41.) And it is a conceded fact, that Rome, the fourth predominant kingdom, was literally divided into ten kingdoms, prior to A. D. 500, as represented by the ten "toes" of the great image. Intermingled with them is a new element, different from the iron which had been employed to represent the Roman power in its consolidated state, and which is here used to represent it in its divided state. This new element is clay. Iron can be welded to iron; but iron and clay cannot be welded together, nor can these different *divisions* of the iron kingdom ever again be blended into one iron power; "*they shall not cleave one to another*, even as iron is not mixed with clay." (v. 43.) Human power cannot consolidate them into one kingdom again. The great Napoleon tried it, and failed. Though a part of them were welded under his hand, yet they did not remain so. Every effort proves abortive. The old iron kingdom cannot be reconstructed: it will remain in fragments till like a mighty avalanche from the throne of Jehovah

the "stone" of the prophecy shall fall with irresistible power on the feet of the image. Then that section of earthly history symbolized by the section of clay mingled with iron shall be ended forever.

6. The "STONE" that "smote the image upon his feet" and ruined the whole superstructure is interpreted as follows: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people." (v. 44.)

Let us carefully inquire into the *time* of the establishment of this kingdom, and, also, learn its *nature*. The time is clearly specified in the text just quoted: "*In the days of these kings.*" What kings are meant? The kings that are *represented* by that part of the image that the stone smites—the feet and toes—which section represents that the fourth universal "kingdom shall be divided:" or indicates, as in a parallel symbol, that "ten kings shall arise" out of the fourth kingdom (Dan. 7: 23); and in the days of these divisions of Rome, the fourth kingdom: or, "*in the days of these kings*" which shall arise out of the fourth kingdom [Rome] "shall the God of heaven set up a kingdom." So let this kingdom be literal or spiritual in its nature, its establishment is subsequent to the divided state of the fourth universal kingdom.

The advocates of a spiritual kingdom, who claim: that it was set up at the first advent of Christ, tell

us that "*these kings*," in whose days the kingdom should be established, simply mean the *four universal kingdoms*, forgetting that the *stone*, which symbolized the kingdom of God, *did not strike either of the four sections* of the image which were given to represent the four kingdoms, but it smote the fifth section, which represented the "divided" state of the fourth kingdom.

Beside this, even if it were true that Christ set up a spiritual kingdom at his first advent, it could not be true that it was set up "*in the days of these kings*," even if reference were made to the *four* instead of the *ten*; for more than one of the kings, or kingdoms, referred to must be in existence at the time this kingdom is set up, to agree with the statement, "*In the days of these kings*"—not *one* of these kings, but "*these kings*:" not *THIS king*, but "*THESE kings*"—in the days of a plurality of the very kings specified: and only *one* of those four kings, or kingdoms, existed at the time of the first advent of Christ. Rome gained its universal supremacy nearly sixty years before the ministry of Christ commenced: therefore, "*these kings*" cannot signify the four, instead of the ten, even if it were true that Christ set up a spiritual kingdom at his first advent: and had he set up forty kingdoms then, it would not have fulfilled this prophecy, as it would not have taken place either "*in the days of these [four] kings*," or "*in the days of these [ten] kings*." Indeed, it would have

been an *utter impossibility* to have set up a kingdom "*in the days* of these [four] kings," or kingdoms, seeing they did not exist as *cotemporary*, but as *successive* kingdoms, unless it began to be set up *hundreds of years* before the first advent: and this would destroy the theory referred to, as well as clash with the fact that the symbol of the kingdom did not smite the image till its existence in the divided state represented by the "feet and toes." Besides, the image was not smitten to convert it, but to *destroy* it so completely that it should "become like the chaff," and be "carried away" by such an irresistible tornado of Divine vengeance "*that no place could be found for them.*" The stone was not to smite the image for the purpose of *absorbing* it, and making it a component part of itself, but to hurl it into oblivion, take its place, and "*fill the whole earth.*"

We have seen that the time for the setting up of this kingdom is "*in the days of these kings*"—in the days of a *plurality* of specified kings; and, therefore, certain kings, or kingdoms, that should exist as *cotemporary powers* are referred to. Such are the divisions of the Roman kingdom; and they are, also, symbolized by the very section of the image that is smitten by the stone that represents the kingdom of God. We are already far advanced "*in the days of these kings,*" and are, consequently, near the time for the kingdom of God to be set up.

It is further evident that it is to be established in

the future, instead of having been set up in the past, from the testimony of the Revelator, who locates its establishment at the sounding of the seventh trumpet, at which time he also places the judgment of the dead: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of *this world are* BECOME the kingdom of our Lord and of his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, *and the time of the dead that they should be judged*, and that thou shouldest *give reward unto thy servants the prophets*, and to the saints, and shouldest destroy them that destroy [margin—corrupt] the earth." (Rev. 11: 15-18.)

This is not a spiritual kingdom, to be introduced by the preaching of the Gospel, as it is interwoven with the sounding of the seventh trumpet, "and the time of the *dead* that they should be judged;" and that will be when Christ shall come, for he "*shall judge the quick and the dead at his APPEARING*" (2 Tim. 4: 1), and sinners, instead of being *converted*, "SHALL BE PUNISHED WITH EVERLASTING DESTRUCTION FROM THE PRESENCE OF THE LORD AND FROM THE GLORY OF HIS POWER; WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS." (2 Thess. 1: 9, 10.)

Thus this kingdom is not only still in the future, but is to be introduced at the coming of Christ, who, as the Divine Nobleman, has gone "into a far coun-

try," heaven itself, not to reign there, but "to receive for himself a kingdom, and to return;" that is, to have the desired kingdom conferred upon him, and then return to "reign" over it. (Luke 19: 12, 13.) But when he shall have "*returned, having received* for himself the kingdom," he will say: "Those mine enemies that would not that I should reign over them, bring hither and slay them before me." At this point the stone smites the image. Here is the "battle of the great day of God Almighty," at which time the "King of glory" shows himself "*mighty in battle*," bursting asunder the "gates" and unfolding the "doors" of the atmospheric heaven, which will tremble beneath his God-like tread, as he returns from the "far country" to crush earthly kingdoms into endless oblivion, and gather his sleeping saints, organize them into an endless kingdom, being himself their King, and take them to their celestial "chambers" "till the indignation be overpast," and the territory be purified.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." (Ps. 24: 7-10.) When the Nobleman went away, he was not the

King of glory, but he went to have the kingdom conferred upon him: but he will return as the King of glory, to triumph over his foes, and begin his reign, for, "when the Son of man shall *come in his glory*, and all the holy angels with him, *then shall he sit upon the throne of his glory.*" (Matt. 25: 34.) The promised kingdom of God, under the sway of the King of glory, is now almost due. We are not only "in the days of these kings," but in the closing hours of their history, as we shall soon prove. Let us be ready for the judgment-scene. We have no time to be inactive.

That section of earthly history indicated by the "head of gold" has passed away; that section of human history foreshadowed by "the breast and arms of silver" has likewise passed out of existence; that section of our world's history symbolized by the "belly and thighs of brass" has also become extinct; that section of earthly history represented by the "legs of iron" is in the past: and that section of earthly history signified by the "feet and toes, part of iron and part of clay," is now in its last stage of existence. And what look we for next? What comes next in order? Next comes the "STONE" in its irresistible power, sweeping the corrupt nations of earth into oblivion, and then taking the place once occupied by them, to "fill the whole earth." This event is now almost due. Who can fail to see it? Should not this mighty truth move us to earnestness

and action in the cause of Christ? Should we not cry aloud, and sound the alarm when we so clearly see that the mighty sword of Divine vengeance is coming upon a guilty world so soon?

Sinner, your doom will soon be sealed. The day of wrath is just upon you. The mighty storm of ruin is hanging over and will soon burst upon you. Oh! "flee from the wrath to come." Seek an interest in Christ before the thrilling announcement shall roll in upon a guilty world, like mighty thunder, "IT IS DONE!" Come to Christ for salvation before he comes to you with destruction. Now he is your intercessor, but then he will be your judge. This is the last hour of human probation! Will you delay? Soon the trumpet will sound, and the judgment-scene be here. Seek pardon while you may.

VISION OF THE "FOUR GREAT BEASTS."

In Daniel 7 another symbolic chain is found, presenting the rise and fall of successive earthly kingdoms upon the stream of time, to be succeeded by the great judgment-day and the establishment of the kingdom of God "under the whole heaven." This chain consists of a series of "great beasts." Let us look at them in order:

THE FIRST BEAST.



BABYLON.
B. C. 681.

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." (v. 4.)

THE SECOND BEAST.



MEDO-PERSIA.
B. C. 491.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." (v. 5.)

THE THIRD BEAST.



GRECIA.
B. C. 331.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." (v. 6.)

THE FOURTH BEAST.



ROME.
B. C. 31

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered

unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." (v. 7-12.)

"ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS
OF HEAVEN."

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (v. 13, 14.)

VISION.	INTERPRETATION.	APPLICATION.
Four great beasts came up from the sea.	These great beasts, which are four, are four kings, or kingdoms. The fourth beast shall be the <i>fourth kingdom</i> upon earth.	1. Babylon. 2. Medo-Persia. 3. Grecia. 4. Rome.
Fourth beast . . . had ten horns.	The ten horns <i>out of this kingdom</i> are ten kings that shall arise.	The fourth kingdom [<i>Rome</i>] was divided into ten kingdoms.
There came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and be-	And another shall rise <i>after</i> them; and HE shall subdue <i>three kings</i> . And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and	The Papal power arose after the ten Roman horns, and plucked up <i>three</i> of them, and has been a blasphemous power, and has slaughtered the saints for 1260

hold, in this horn were eyes like the eyes of man, and a mouth speaking great things: and the same horn made war with the saints.	they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they [the Roman horns] shall take away his dominion, to consume and destroy it unto the end.	years—a prophetic “time, times, and a half,” from A. D. 533, to A. D. 1793; since then the Roman kingdoms have been taking away his temporal dominion.
---	---	--

Behold, one like the Son of man came with the clouds of heaven. And there was given him dominion, and glory, and a kingdom.	The Ancient of days came, and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom <i>under</i> the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.	Earthly rule ends, and the territorial “kingdoms of this world become the kingdom of our Lord and his Christ, and he shall reign forever and ever.”
---	---	---

Says Daniel, after having seen the vision: “I came near unto one of them that stood by, and *asked him the truth of all this*. So HE TOLD ME, AND MADE ME KNOW THE INTERPRETATION OF THE THINGS. THESE GREAT BEASTS, which are four, ARE FOUR KINGS, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.” (Dan. 7: 16–18.) Here Daniel is informed by the angel that these four beasts symbolize four earthly governments, which were to bear sway suc-

cessively; and that after they should have had their day, next in order the saints of God should be elevated, and "possess the kingdom forever." But this brief explanation is not fully satisfactory to the prophet, so he inquires more minutely into the history of the fourth beast: "Then I would know the truth of the *fourth* beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass: which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the *other* which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." (v. 19-22.)

Three things attracted Daniel's special attention, *namely*: this "dreadful" beast, its ten horns, and the peculiar horn that arose among the ten and proceeded to pluck up three of the ten. He wished to know the truth about these things; and the angel fully explained each point. With reference to the fourth beast, the angel affirmed: "The fourth beast shall be the *fourth* KINGDOM upon earth, which shall

be diverse from all kingdoms, and shall devour the *whole earth*, and shall tread it down." (v. 24.)

This kingdom was not to be the fourth kingdom of the *ordinary* grade of kingdoms: for hundreds of such kingdoms have existed, and *many* of them preceded the prophet's vision; but it was to be the fourth of a certain order of kingdoms—the fourth *predominant* kingdom that should tread down "*the whole earth*;" and if it was to be the "FOURTH of *this order*", three others of the *same* order must have preceded it, which three are symbolized by the three preceding beasts, these four symbols thus synchronizing with the four grand sections of the metallic image.

With reference to the ten horns, the angel affirms: "And the ten horns out of *this kingdom* are ten kings that shall arise." (v. 24.) The angel having explained the beast to signify a kingdom, now speaks of the ten horns as rising "out of *this kingdom*"—out of the fourth predominant kingdom on earth.

With reference to the "little horn" with "eyes and a mouth like a man," which arose among the ten, the angel affirms: "And *another* shall rise *after* them; and he shall be diverse from the first [ten], and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall

be given into his hand until a time, times, and the dividing of time." (v. 24, 25.)

Thus, after the ten divisions of the fourth kingdom, a new power should rise, and uproot three of the ten, and hold the saints in his power for a "time, times, and the dividing of time," a prophetic measurement indicating 1260 years, as we shall show.

But have these four great powers of earth yet arisen? and has the fourth been divided into ten parts? and has a certain persecuting power come into existence since these ten divisions rose? The four great kingdoms are in the past, as we have already shown. Rome was broken into fragments, and prior to A. D. 500 it was literally divided into ten parts. The following list is given by Bp. Lloyd and Dr. Hales:

1. The Huns, in Hungary,	A. D. 357	7. The Burgundians, in Burgundy, . .	"	407
2. The Ostrogoths, in Mysia,	" 377	8. The Heruli, in Italy,	"	476
3. The Visigoths, in Pannonia,	" 378	9. The Saxons and Angles, in Britian,	"	476
4. The Franks, in France,	" 407	10. The Lombards, on the Danube, in Germany, . . .	"	483
5. The Vandals, in Africa,	" 407			
6. The Sueves and Allans, in Gas-				

This list gives the earliest stage of these divisions, but not their more permanent phase. The Heruli stood only seventeen years before they were swallowed up by the Ostrogoths: but only three years

elapsed before another division arose to keep the number good. Other changes have occurred; but ten divisions have been kept in view, despite all these changes. Other writers give the following list of the ten horns, fixing upon the time of the *maturity* of each division, instead of the *incipient stage* of their existence, and naming the divisions as they existed *after certain changes occurred*:

1. Vandals,	A. D. 439	6. Britons,	A. D. 409
2. Suevi,	" 457	7. Burgundians, . . .	" 500
3. Visigoths,	" 472	8. Ostrogoths,	" 493
4. Saxons,	" 455	9. Gepidæ,	" 453
5. Franks,	" 407	10. Alemanni,	" 496

Though these divisions have passed through some changes, there are still ten Roman divisions existing under *modern* names, viz: 1. Lombardy, 2. Ravenna, 3. Italy, 4. Naples, 5. Tuscany, 6. France, 7. Austria, 8. Spain, 9. Portugal, 10. Great Britain.

Thus it is evident that the divisions of the Roman kingdom are still in existence in some form. They have never yet been merged into one kingdom, and never will be.

The angel said to Daniel: "*Another shall rise after them [after the ten horns, or ten divisions of Rome], and he shall subdue three kings.*" (Dan. 7: 24.) When should this new power arise? "*After*" the ten, which were all matured as soon as A. D. 500. How long "*after*?" Soon enough to "*pluck up three of the first horns,*" or to "*subdue*

three kings." The work of plucking up three of the ten Roman divisions began as early as A. D. 533 or 534, when the Vandals were uprooted; at a later date the Ostrogoths and Lombards shared the same fate.

It was for the special benefit of the CATHOLIC RELIGION that these three horns, or "three [heretical] kings," were subdued, as they stood in the way of the Roman Catholic Church, being hindrances to its prosperity. But what power is symbolized by this "little horn," which was to do this work? A Roman Catholic power of some kind, either *ecclesiastical* or *civil*, or a new power in which *both these elements existed*, else it would not subdue three kings to aid that Church.

This "little horn" cannot symbolize the Roman Catholic Church *alone*, as that arose prior to the completion of the ten divisions of Rome, instead of rising "*after*" them; nor did that Church ever *independently* do the work of subduing three of the Roman horns. Nor can it represent any *civil* Catholic power *alone*, for *civil* Catholic power preceded the completion of the ten divisions of Rome, while this horn was to rise "*after*" the ten. We must look then for a power that should rise (1) "*after*" the ten, (2) have power to pluck up three of the ten Roman horns, (3) have the saints "*given into his hands*," and (4) hold them in its power "*for a time, times, and the dividing of time*." Such a power we find rising

in A. D. 533, when the Roman Church was placed under the supervision of one man, and under his leadership became a *civil* power—thus Papacy in its *ecclesiastical* form was endowed with *civil* authority.

Although the "mystery of iniquity" began to work in Paul's day, its development into an independent power was witnessed at a later date; and as a prerequisite to this development the reins of civil government passed into the hands of Papal rulers, and then Papal *civil* power clothed the Papal *ecclesiastical* power with the authority that belonged exclusively to Christ, the only true Head of the Church, and also with *civil* authority over the saints of God, called "*heretics*."

In A. D. 533, Justinian, the Emperor, addressed a letter "*to John, the most holy Archbishop of our city of Rome*," saying: "We hasten to SUBJECT and UNITE to your holiness all the priests of the whole East," adding: "*you are the HEAD of all the holy Churches*." The same Emperor, in the same year, styles him "HEAD of ALL BISHOPS, and the true and effective CORRECTOR OF HERETICS." Thus the Bishop of Rome was fully elevated to the rank of anti-Christ, and to the seat of the "man of sin," with a legal diploma in hand, ready for his bloody work, having authority to slaughter the saints of God.

Here was a NEW POWER formed by placing the man of sin at the head of the Church, in the place of Christ, and clothing him with *civil* power. And

the Emperor delivers into the hand of this new power "ALL THE PRIESTS," "ALL THE BISHOPS," and "ALL THE HOLY CHURCHES" in his dominion. This fully agrees with the statement which the angel made: "They shall *be given into his hand* until a time, and times, and the dividing of time." Some have insisted that the Greek Empire was represented by this "horn," simply because it was an agent of the Papal power, and helped do some of the work assigned to this horn; but this consideration avails nothing when it is remembered that the most of its work was done through chosen agents; and the fallacy of this claim is apparent when we notice (1) that the saints were not given into the hand of the Greek Empire after the rise of the ten Roman horns, as they were to be into the hand of this horn; (2) that the saints were not in the hand of the Greek Empire for a "time, times, and the dividing of time;" and (3) that instead of continuing "till the Ancient of days came," as this horn was to do, the Greek Empire was swallowed up by the Mohammedan power centuries ago. But this *new* power, with a ruler at its head, possessing ecclesiastical and civil authority—power to *adjudge* men as *heretics*, and power to *execute* them for heresy—arose at the right time, sustained the right character, and accomplished the right work to fulfill the prophecy.

The Pope *in person* has not done any part of this work of plucking up horns, or massacreing the

saints, but it has all been done by the Catholic Church, of which he is the head, through Catholic emperors and rulers. The Greek Empire, being at the time a strong element of the *civil* power of the Catholic Church, helped in the work of plucking up the horns, and slaughtering the saints; and so did France at a later date, and so did other Catholic rulers—all being component parts of this Catholic Church, which became a distinct horn in A. D. 533 by having the “man of sin” take his seat in her midst, being at once constituted “HEAD” of the Church, and “CORRECTOR OF HERETICS.”

This corrupt harlot Church, with the “man of sin” at its head, has used earthly governments as tools to carry out its corrupt schemes. The time during which the saints were to be in the power of this horn—a “time, times, and the dividing of time”—must be a *symbolic* measurement, as it limits the work of a symbolic horn, it being equal to 1260 prophetic days, or 1260 years.

That this symbolic measurement is 1260 days, or years, in length, is evident from the fact that the same persecution against the Church is described in Revelation 12: 14, 15 under the symbol of a woman, against whom a flood of persecution was poured out, and this persecution is said to last “for a time, and times, and half a time;” during which time the woman [or Church] is in the symbolic “wilderness;” and in v. 6 this measurement of time is said to be

"a thousand two hundred and three-score days," or 1260 days; thus we learn that the saints were to remain in the hand of the little horn for 1260 prophetic days, or 1260 years. This corrupt Papal Church has locked arms with the strongest earthly governments from time to time, beginning with the Greek Empire in A. D. 533, and with this combination of spiritual and temporal power, has awed the different kingdoms of earth into submission, and caused them to tremble beneath its weight of power, using them as tools to carry out its wicked schemes. Says Bow-er: "The Popes have never failed, when it was in their power, to *encourage persecution*, and *stir up the popish princes to persecute*, and *pursue with fire and sword*, their Protestant subjects." All were adjudged as heretics who would not acknowledge the Bishop of Rome as the "HEAD" of the Church, to which giddy height he was elevated A. D. 533, being the same year constituted the "CORRECTOR OF HERETICS;" thus in 533 the saints were given into the hand of this Papal power; and there it began to "wear them out" by persecution, even spilling their blood, which work continued for 1260 years, to 1793. This "man of sin," occupying a seat in the Church which belonged only to Christ, thus polluting the "sanctuary of strength," and thus "showing himself that he is God"—"God upon earth," "Lord God the Pope;" claiming power to forgive sins, and has even proceeded so far as to "*exalt himself above all that is*

called God," by claiming to exercise a power which the God of heaven never exercised, the power to forgive sins before they were committed (by granting indulgences) for stipulated sums of money; thus "*speaking great words against the Most High,*" (1) in claiming the power to forgive sins, which power belongs only to God, and (2) in claiming a power "*above*" God in pretending to forgive sins before they are committed.

And thus this "horn" continued to "speak great words against the Most High," and to "wear out the saints of the Most High" for a "time, times, and the dividing of time," or 1260 years; but as soon as the 1260 years ended, in 1793, "*judgment*" began to be poured out on this "horn," in fulfillment of the statement: "*They shall take away his dominion, to consume and to destroy it unto the end.*" (Dan. 7: 26.) The dominion of this horn has been taken away little by little from that point to the present. In 1793 a part of his dominion was legally taken away from him, namely: France: "On the 17th of November, 1793, the CATHOLIC RELIGION was publicly ABJURED by the Convention; and decrees passed, amidst the most tumultuous acclamations; substituting a religion of Reason in its room." (Tytler, Prof. of Hist. in the University of Edinburgh, p. 334.)

The work of curtailng the Catholic power in France had been gradually progressing from 1789 up

to this point; but here they take away his dominion entirely in that locality by *blotting out the Catholic Church there*. The curtailing work which paved the way for this final act is thus given by Bower: "On August 20, 1789, the National Assembly of France appointed a committee on *ecclesiastical* affairs, who were directed to present a *system of laws relative to religion and the priesthood*. The first act adopted was that which *cancelled the tribute then paid to Rome*. Annats were abolished, and next the *tithe*, which was the most considerable portion of the *ecclesiastical* revenue; and subsequently it was *decreed that the ecclesiastical property should be subject to the disposal of the nation*." (vol. iii, p. 412.)

Here the "*tribute*" paid to Rome was cut off, the "*tithe*" for the support of the priests was suppressed, and the "*property*" of the priesthood transferred to the French nation; this was lopping off some branches from the tree of Catholicism, but yet this tree flourished. "On February 13, 1790, the *suppression* of the monastic orders, and the *abolition* of the monastic vows were *decreed*." (vol. iii, p. 412.) Here other *appendages* to the Catholic religion were cut off; but still Catholicism flourished in France.

"On November 29, 1791, the assembly *decreed that the Roman ecclesiastics* who would not comply with the requirements of the *civil constitution* should be subject to the penalties of their disobedience." (vol. iii, p. 413.) Here was another thrust at the

Papal priesthood, but still Catholicism flourished in France. They "passed a decree May 26, 1792, commanding the immediate *banishment of every ecclesiastic*, without exception, who would not take the civic oath." (vol. iii, p. 414.) But this did not have the desired effect, so "the National Convention, August 26, 1792, issued a decree for the *banishment, within fifteen days*, of all the Roman ecclesiastics who would not take the constitutional oath," &c. (vol. iii, p. 414.) Nor did this accomplish the desired work.

"The convention, April 21, 1793, *renewed the order* for their entire *exclusion from the country*, with the menace of *death* against those who returned within the boundaries of the Republic." (vol. iii, p. 416.) Thus the dominion of the "little horn" was curtailed repeatedly, but still it survived; but "ON THE 17TH OF NOVEMBER, 1793, THE CATHOLIC RELIGION WAS PUBLICLY ABJURED BY THE CONVENTION." This act pulled the tree up by the roots, instead of lopping off the branches; or took away the dominion of the horn in that locality. Subsequently, Berthier and Bonaparte inflicted judgments on this power; and other Roman horns have helped to consume this horn's dominion, and helped inflict "judgment" upon it until its greatness has been reduced to a mere shadow of what it once was.

The time has been when a voice from the Vatican would cause the monarchs of earth to tremble, and

when the Pope could dethrone kings with a word. For centuries the "man of sin" as a Priest-King had stood head and shoulders above the kings of earth, and like a lion among the beasts of the forest, caused them to stand in awe. But now the "thunders of the Vatican" cause no alarm among the rulers of earth. The power of the "man of sin" has been wonderfully diminished by repeated strokes of judgment from various earthly powers which were once under the dominion of the horn. And Papacy, as a civil power, or as a power having civil powers under its dominion, is now a very diminutive affair. While its *theology* may still prevail, its temporal power has wasted away, and dwindled to a low stage, until it is now nearly extinct: and yet in its wasted form it must continue "till the Ancient of days shall come, and judgment be given to the saints of the Most High, and the time come that the saints shall possess the kingdom."

This is the last symbol of earthly power given in this chain of symbols, and it reaches to the judgment-day.

The next event presented in this prophetic programme, after the bloody career, and the long history of this Papal horn, is portrayed by the prophet in the following language: "I beheld till the thrones were cast down [or *overturned*], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne

was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, *and the books were opened.*" (v. 9, 10.) The prophet then briefly glances back over the chain of symbols, by way of recapitulation, and again brings us down to the end of corrupt human history: "I beheld then, because of the great words which the horn spake; I beheld even till the [*fourth*] beast was slain, and his body destroyed and given to the burning flame [when the day cometh that shall burn as an oven]. As concerning the rest of the beasts [the preceding three], they had their *dominion* taken away [were merely *conquered* at the end of their rule], yet their lives were prolonged for a time [they were not given to the "burning flame" like this fourth beast, but lived on into the next kingdom as conquered subjects]. * I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, And there was given him dominion, and glory, and a KINGDOM, that all people, nations, and languages should serve him; his dominion is an EVERLASTING DOMINION, which SHALL NOT PASS AWAY, and his kingdom that which shall NOT BE DESTROYED." (v. 11-14.)

The interpreting angel, after explaining this horn

that should prevail till "judgment should be given to the saints of the Most High," proceeds to explain what kingdom is here brought to view: "And the *kingdom* and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting* kingdom, and all dominions shall serve and obey him." (v. 27.) Thus we discover that the next events marked out in the prophetic programme are "the judgment" in favor of the saints, "the burning flame" for corrupt earthly powers, and an endless "kingdom" under the supervision of a ruler from heaven, even the Divine Nobleman who left this globe over eighteen centuries ago, and "went into a far country to receive for himself a *kingdom* [that is, to have a kingdom conferred upon him], and to return;" and here the prophet, in vision, beholds him returning in power and grandeur to claim the kingdom, and to exterminate all enemies, saying, "Those mine enemies, that would not that I should REIGN over them, bring hither and slay them before me." (Luke 19: 12, 27.)

At that point of time, "the kingdoms of this world" will have "*become* the kingdom of our Lord, and of his Christ, and he shall *reign forever* and ever." (Rev. 11: 15.) The millions of saints who are now reposing in death's embrace, having then arisen from sea and land, and having been judged out of the books that were opened when "the Ancient

of days did sit," and having met the Divine approval, will be entitled to an entrance into a kingdom of heavenly origin, where the cruel ravages of death and the ruinous poison of sin will have no existence: where the high praises of God, and the sweet songs of deliverance shall blend harmoniously through endless futurity, as they gush from the warm hearts and pure lips of the blood-washed throng: where the redeemed ones "shall shine as the brightness of the firmament," in a sinless, sorrowless, graveless, and deathless realm: and that unparalleled scene is now almost due.

The prophetic programme has proved accurate in every particular in the past, and it will prove equally as reliable in the future. It correctly portrayed the rise and fall of the four great predominant kingdoms of earth—Babylon, Medo-Persia, Grecia, and Rome. It accurately decribed the division of the fourth predominant kingdom into ten parts; truthfully presented the rise of the blasphemous and persecuting Papal power, with a measurement limiting its supremacy, and gave, also, a description of its subsequent wasting, which corresponds with undeniable facts. How then can we doubt what remains in the programme of Heaven? We cannot. Shall we repudiate the balance because it introduces a theme that is disrelished by the children of this world? Shall we cover up this God-given truth to escape the sanctimonious scoffs and pious jeers of cold-hearted

professors? No; but the judgment and the kingdom are almost due, and we must make this truth conspicuous. It is impossible to escape the conclusion that we are in the EXTREMITY of "*the last days*;" for eighteen hundred years ago Paul could say: "God hath in these *last days* spoken unto us by his Son (Heb. 1: 2); thus showing that the last days commenced over 1800 years ago; and as it is an evident fact that the "*last days*" do not mean the *first* or *middle* portion of a given space of time; so the "*last days*" of our world's history cannot mean the *first* part of its history, nor the middle of it, but a comparatively short space after passing the middle stage of its history: and if the middle stage of earth's history was passed over 1800 years ago, and its "*last days*" commenced then in a *comparative* sense, where are we now but in the LAST PART of the "*last days*?"

This is too plain a point to be overlooked. The "*last days*" are not always to continue. In Paul's time the "*night was far spent*;" that is, the far greater portion of it had passed: and if so, since 1800 years more have rolled away, where are we in the calendar of time? Every chain of prophecy bespeaks our proximity to a new era. Well may the poet sing:

"There is a King of glory
Ere long on earth to rise,
Sung in prophetic story,
Descending from the skies:

The Babe of Bethlehem, 'tis he,
 It is the man of Calvary—
 Not crowned with thorns all gory,
 But crowned with glory now."

VISION OF THE RAM, THE GOAT, AND THE HORNS.

In Daniel 8 another symbolic chain of prophecy is brought to view, to represent earthly governments reaching down to the termination of the kingdoms of our fallen world; and in connection with this chain of symbols, a measurement of time is given, spanning the duration of the powers symbolized, and extending to the final cleansing of the polluted sanctuary. Says Daniel:



MEDO-PERSIA.
 B. C. 491.

"Then I lifted up mine eyes, and saw, and behold, there stood before the river a RAM which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward: so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.



GRECIA.
 B. C. 331.

"And as I was considering, behold, a HE-GOAT came from the

west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

GRECIA DIVIDED.



And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practiced and prospered.

"Then I heard one saint speaking, and another saint said unto that certain saint that spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (v. 3-13.)

VISION.	INTERPRETATION.	APPLICATION.
Behold, there stood before the river a ram which had two horns.	The ram which thou sawest having the two horns are the kings of Media and Persia.	MEDO-PERSIA.
Behold, a he-goat came from the west; and the goat had a notable horn between his eyes.	And the rough-goat is the king of Grecia.	GRECIA.
And when he was strong, the great horn was broken.	And the great horn that is between his eyes is the first king.	ALEXANDER.
And for it [or in its place] came up four notable horns.	Whereas four stood up for it, four kingdoms shall stand up out of the nation.	Alexander's kingdom was divided among his four prominent generals.
And out of one of them came forth a little horn that waxed exceeding great.	And in the latter time of their kingdom a king of fierce countenance shall stand up. And his power shall be mighty.	ROME.

1. When Daniel saw this vision, the *last king* of the first predominant kingdom [Babylon] was reigning, and that kingdom was soon to be extinct: so no symbol was here given to represent Babylon, but the second predominant kingdom is the first power introduced in this chain, symbolized by a "ram;" and the explaining angel says, "The ram which thou sawest having two horns are the kings of Media and Persia." (v. 20.) The Medes and Persians were consol-

idated into one kingdom, under the control of two dynasties, represented by "two horns," and one "was higher than the other;" the Persian dynasty was higher than the Median; "and the higher came up last;" the Persian dynasty arose after the Median. When Babylon fell "Darius the Median took the kingdom" (Dan. 5: 31); but Cyrus, the Persian [son-in-law to Darius] was the leader of the conquering forces in this campaign; and after the conquest of Babylon Darius and Cyrus reigned jointly. Darius was supreme during his life-time; then Cyrus became the sole ruler; and then "all the kingdoms of the earth" (2 Chron. 36: 22, 23) were tributary to Medo-Persia. This power gained its supremacy B. C. 491.

2. The "goat" is used to symbolize the next predominant power on earth, GRECIA; for the interpreting angel affirms, "The rough goat is the king of Grecia." (v. 21.) Grecia, under the generalship of Alexander the Great, conquered Medo-Persia, and became the next predominant kingdom on earth; and gaining supremacy B. C. 331, it bore "rule over all the earth." (Dan. 2: 39.)

3. The notable horn between the eyes of the goat signifies the first king of Grecia after it should gain its supremacy, for the angel says: "The great horn that is between his eyes is the *first king*" (v. 21)—which was Alexander the Great.

4. The breaking of this notable horn between the

goat's eyes, and the rise of four horns in its place, signified that Alexander's power should be broken at his death, and that his kingdom should be divided into four sections; for the explaining angel asserts: "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation." (v. 22.) After Alexander died, his kingdom was broken into four parts, and given to four of his prominent generals, namely: Ptolemy Soter, Seleucus Nicator, Cassander, and Lysimachus. The four divisions were Persia, Syria, Egypt, and Macedonia, each division including also some adjoining territory.

5. Another horn was to spring "out of one of them"—out of one of the four horns, or four divisions of Alexander's Grecian kingdom—and this horn should wax "EXCEEDING GREAT." The angel thus speaks concerning the power symbolized by this horn: "And in the *latter time of their kingdom* a king of fierce countenance, and understanding dark sentences, shall stand up." (v. 23.) The power here brought to view was to rise *geographically* "OUT OF ONE OF" the four divisions of Alexander's kingdom; and *chronologically* "IN THE LATTER TIME OF THEIR KINGDOM." No power can fill the prophecy whose rise differs either geographically or chronologically from this arrangement. Some expositors have fancied that the Mohammedan power is indicated; but that did not rise at the right *time* to fill the proph-

ecy, for instead of rising "in the latter time of their kingdom," it did not rise till centuries after these four divisions had become extinct. Some have claimed that Antiochus' kingdom was symbolized by this horn; but that was never a separate horn from one of the four, but was merely an ingredient of the Syrian horn, instead of being a new power; and instead of rising "in the latter time of their kingdom," it had its existence in an early stage of their history; for this Syrian horn had *twenty-five* rulers during its existence, and only *seven* of them preceded Antiochus. These considerations clearly show that Antiochus' kingdom is not the one here symbolized.

Others have blindly conjectured that some corrupt power might arise in the future to fill the prophecy; but that is *utterly impossible*, because (1) such a power could not now come "OUT OF ONE OF" the four divisions of Alexander's kingdom, as they went out of existence more than a thousand years ago; and (2) it could not rise "*in the latter time of their kingdom*" so many centuries after their kingdom ceased to exist. But ROME is the power symbolized, because (1) this horn comes *next after* the "four horns" which synchronize with the "four heads" of the Grecian leopard in ch. 7, which are *succeeded* by the "terrible" beast which the angel said should be the "fourth kingdom on the earth," that should "devour the whole earth," which was *Rome*; and as Rome comes next after the four Grecian divisions in one

vision, so Rome comes next after the four Grecian divisions in the other vision. (2) Rome gained its supremacy "in the latter time of their kingdom." (3) Rome sprang "out of one of" these four horns, or one of these four divisions of Alexander's kingdom, namely: Macedonia. (4) Rome cast down the sanctuary. (5) Rome took away the sacrifice. (6) Rome has trampled down the sanctuary and the host. (7) Rome has trampled the truth into the dust. (8) Rome stood up against the Prince of princes. (9) Rome destroyed the mighty and the holy people. (10) Rome has practiced and prospered for many centuries, both in its Pagan and Papal phases. In a word, Rome has not only done all the work assigned to this horn, but it rose *geographically* in the right section, and *chronologically* at the right time to fill the prophecy, which can be said of no other power on earth; hence, it is Rome that must hereafter "be broken without hands," in the last stage of its existence; and it is upon that stage of Rome that the "stone cut out without hands" is to be launched with ruinous results—earthly governments being then "*broken to pieces.*"

Inasmuch as that section of the image which is to be thus broken "without hands" symbolizes the last phase of Rome, this horn that was to be "broken without hands" must also symbolize Rome to be broken in its last phase, not merely because the same phraseology is employed, but because both symbols

represent a power that was to rise subsequent to the third predominant kingdom on earth, and exist through different stages, and be "broken" in the last stage of its existence, and that power was Rome. Rome has not only existed in its Pagan form, and in its Papal form, but also in the diminished stage of its Papal form. It will be destroyed by the brightness of Christ's coming, which will cause "the time of trouble," and introduce the "battle of the great day." This breaking will then commence, but it will not be a momentary work.

Under this terrific stroke of Divine power an end will be made of misrule and oppression, and a final riddance be made of impurity and imperfection. No more will those tyrannizing powers prevail which infinite wisdom has seen fit to symbolize by beasts and horns. Beyond this event lies an era of bliss and perfection; a future of purity and immortality, where glorified humanity will exult in an equality with the angels, forever free from pain, from sickness, from sorrow, from weeping, and from death. The long reign of death will then end, and the holy captives escape from the prison-house of the enemy, joyfully shouting, "O death, where is thy sting? O grave, where is thy victory?"

6. After Gabriel had finished explaining this chain of symbols, he left the prophet without throwing any light on this great measurement of time [the 2300 days], which formed a part of the vision, simply tell-

ing Daniel as he left him, "The vision is for many days to come." Consequently Daniel is thrown into a quandary, and he goes to consulting books; and in the first of the next chapter he tells us that he "understood by *books* the number of the years whereof the word of the Lord came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem," and Daniel came to the incorrect conclusion that the desolation of the "*sanctuary*" would end when the "desolations of Jerusalem" expired; and with this mistake in his mind, he begins to pray, and in his prayer uttered the following language: "Cause thy face to shine upon thy SANCTUARY that is desolate" (v. 17), thinking the time had nearly arrived for the cleansing of the sanctuary; but while the prophet was still praying, the angel Gabriel was dispatched to rectify the mistake, and enlighten the prophet. "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and *understanding*: therefore UNDERSTAND the matter, and CONSIDER THE VISION. Seventy weeks [of the vision] are determined upon thy people and upon thy holy city, to finish [margin—RE-
STRAIN] the transgression." (v. 21-24.) "Restrain," or hold in check, is the true meaning of the original

term, and it is elsewhere usually rendered by a word of that import, and nowhere else is translated "finish."

The angel here informs the prophet that seventy weeks of the vision, which was 2300 days in length, should be assigned to the Jews and Jerusalem, to "*restrain the transgression*;" for Daniel had seen in the vision (Dan. 8: 12) that the host of Jews should, at some time, be "GIVEN OVER FOR THE TRANSGRESSION AGAINST THE DAILY SACRIFICE." (Margin.) This power of "*transgression*" had made a fearful *push* at the Jewish host under the Medo-Persian ram, in the twelfth of Ahasuerus, or Artaxerxes, when the king decreed "TO DESTROY, TO KILL, AND TO CAUSE TO PERISH, ALL JEWS, BOTH YOUNG AND OLD, LITTLE CHILDREN AND WOMEN, IN ONE DAY" (Est. 3: 13); because the ribs in the mouth of the Medo-Persian bear had said unto it: "Arise, devour much flesh." (Dan. 7: 5.) If this decree had been executed it would not only have been the greatest scene of blood-shed ever known in our world's history—blotting out a whole nation "in one day"—but it would also have blotted out the plan of salvation; for Christ was to come through that channel; and surely this was not too trivial a scheme to be noticed in prophecy. **HERE THE RESTRAINING OF THE TRANSGRESSION BEGAN**, Esther and Mordecai being used as instruments to bring it about; and Gabriel affirms that this RESTRAINING OF

the transgression should continue seventy weeks; then "the people of the prince that should come should *destroy the city* and the sanctuary." (v. 26.)

Now since seventy weeks of the vision is less than the whole vision, and since the whole vision was 2300 days long, if we can find out whether *literal* or *prophetic* weeks are used, we shall know whether the 2300 days are literal or prophetic days. After the seventy weeks are given, the angel proceeds to give a measurement of sixty-nine weeks, beginning with the "going forth of the commandment to restore and build Jerusalem," and reaching "unto Messiah the Prince;" and also a measurement of sixty-two weeks, beginning when Jerusalem's wall should be built, reaching to the time when the Messiah should be "cut off." If these weeks are prophetic weeks, so are the seventy, given in the same discourse, by the same angel. If the seventy weeks are weeks of literal days (which follows if the 2300 days are literal time), then the sixty-nine weeks and the sixty-two weeks are also literal weeks.

Some of our opposers, seeing no other chance to escape the force of our argument, tell us, "*There is no symbolic time in the Bible—it is all literal time;*" thinking thus to invalidate the argument. But if this claim is true, it not only overthrows the time argument, but blots out Christianity, and brands Jesus Christ as an impostor; for the *true* Messiah was to come in sixty-nine weeks "from the going forth of the

commandment to restore and build Jerusalem ;" and if literal time, instead of prophetic time, is here given, Jesus is proved to be a false Messiah, for he did not come for hundreds of years after the termination of sixty-nine literal weeks, and, therefore, cannot be the predicted Messiah. The true Messiah must come at the time specified, and Jesus came at no such time *unless prophetic time is given*; and, therefore, unless prophetic time is here given, Jesus is not the true Messiah.

Also, sixty-two weeks were to measure from the erection of Jerusalem's wall to the cutting off of the Messiah, and if literal time is meant, Jesus was not "cut off" at the end of sixty-two literal weeks, nor till several centuries later; therefore, unless *symbolic* time is given, Jesus is not the promised Messiah, but an impostor. This is dispensing with prophetic time at too great an expense—the denial of Jesus as the Messiah, and the denial of prophecy already fulfilled in prophetic time.

But if there is prophetic time in the Bible, this question may be asked: How can we discriminate between literal time, and prophetic time? Let us candidly notice the manner in which literal time is, *invariably*, given in the Bible; and then the rule by which we can distinguish between literal time and prophetic time:

Literal time, in the Bible, *is invariably given in years* (instead of days) *when more than one year is*

given; and a PLURALITY OF YEARS ARE NEVER EXPRESSED IN DAYS. Such a thing as expressing three years and a half by 1260 days is unknown in the Bible. Such a thing as expressing six years, four months, and twenty days, by 2300 days, *or any other number of years on the same principle*—is NOT ONCE FOUND IN THE BIBLE. This is not God's style of giving literal time to men; he always conforms to the usages of men in reckoning literal time, as in the case of the seventy years' captivity. There is not an exception to this rule in the Bible. It is also true, that when a space of literal time over a year long is given, it is never given in weeks. Nor are several years of literal time ever expressed in months.

As God invariably gives literal time *in the ordinary way*, it follows that when a measurement of days *over the number contained in a single year* is given, THE TIME IS PROPHETIC. Also, time given in connection with symbols is generally prophetic. With these two facts before us, we need not be in doubt whether given measurements of time are literal or prophetic. Thus the 2300, 1260, and 1335 days are positively proved prophetic. Let no one outrage Jehovah's own rule by trying to literalize them. Let this sickly counterfeit be repudiated by every lover of truth.

The Bible certainly contains prophetic time which spans the history of our world in its polluted form, and points out the introduction of a new era; and in

Daniel 8 a measurement of 2300 days was given as the length of time to precede the cleansing of the sanctuary, limiting the duration of the vision to this measurement; and yet not a single feature of the vision but what occupied over 2300 *literal* days: the ram operated over 2300 literal days; the goat continued more than 2300 literal days; its "first horn" lasted over 2300 literal days; so did the "four horns," and the "exceeding great horn;" and yet they were *all* to be extinguished within the limits of the 2300 days: hence, *prophetic* time is employed.

Now if we can tell where the seventy weeks, or 490 years, end, we shall know when the 2300 years will terminate; for after 490 years of the vision end, only 1810 years more are required to finish the 2300. Or, if we can determine where the 2300 years commence, we can decide when they will end. This we can do in several different ways:

1. Having already discovered that the *restraining of the transgression* which threatened to envelop Daniel's people in ruin had its commencement in the twelfth of Artaxerxes, and was to continue 490 years, we only need to learn how long before the commencement of the Christian Era this was, to find out when the seventy weeks ended, and consequently when the 2300 days will end. In Daniel 9: 26 the angel Gabriel gives a measurement of sixty-two weeks from the erection of Jerusalem's wall, to the cutting off of the Messiah, or 434 years; and Jerusalem's wall was

completed in the thirty-second of Artaxerxes; and as we shall soon prove, scripturally, historically, and astronomically, that the crucifixion took place A. D. 30, the tracing back of the sixty-two weeks, or 434 years, will prove that the thirty-second of Artaxerxes was B. C. 406, and consequently the twelfth of Artaxerxes was B. C. 426; and from this point seventy weeks, or 490 years, would reach to A. D. 65, at which time Jerusalem was "encompassed with armies," showing that the transgression was restrained no longer; thus ending the balance of the 2300 days in A. D. 1875.

2. As seventy weeks, or 490 years, were assigned to the Jews after the scheme for blotting them out as a nation was thwarted, or after the power of transgression began to be *restrained*, and as that measurement cannot be diminished, it must have ended A. D. 65, where this war of extermination commenced, which continued seven years before all of their fortresses and strongholds were taken, since which time they have been a scattered people; and if the seventy weeks, or 490 years, ended in A. D. 65, the 2300 can only reach to 1875.

William Miller was mistaken in ending seventy weeks of the 2300 days at the cross, whereas they reached to the time the Roman prince should come against Jerusalem, with his people. Prideaux had ended the seventy weeks at the cross, and led the whole world astray on this matter, and Miller's mis-

take consisted in admitting this position as correct.

We are often pointed to past mistakes, as though this should deter us from studying Jehovah's prophetic measurements. But God has placed them in his book *on purpose for us*; and if some have looked for their termination a little too early, shall we therefore treat them as though they were neither entitled to a place in the Bible, or to our respect? Are they not God's measurements still? Shall we treat them as forgeries?

We are sometimes asked, If God wished to have us understand the time of the end of the world, or the coming of Christ, why could he not have told us plainly, It shall be so many *years* from such an epoch? Why use *days* instead of years? This same objection would reprimand Jehovah for pointing out the time of the Messiah's first advent, and crucifixion, by measurements of prophetic time, instead of literal time. Why use *weeks* when he might have said *years*? Let God choose his own method.

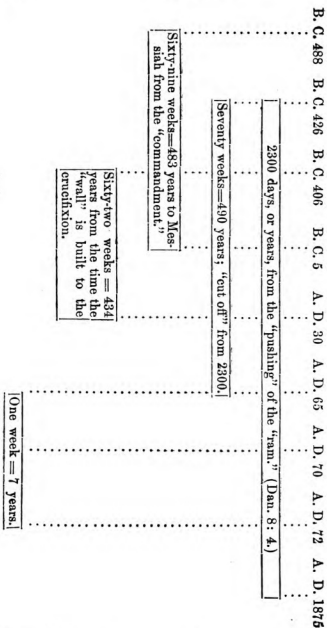
"Unto 2300 days; then shall the sanctuary be cleansed." The sanctuary cannot be cleansed while under the "*curse*," and the time when "*there shall be no more curse*" (Rev. 22: 3) will not arrive till the "new earth" state is introduced; and that will be subsequent to the conflagration (2 Pet. 3: 7-13): consequently, this measurement reaches beyond the first stage of the coming of Christ, when he shall appear in mid-heaven to gather his saints to their celestial "*chambers*," "*till the indignation be overpast*;" and

reaches forward to the time of the second stage in his coming, when he shall descend with all his saints to their purified inheritance; having been with Christ in the New Jerusalem above, while the dashing of earthly kingdoms into oblivion and the purification of the earth were going on.

It should be remembered that there are two stages to the coming of Christ: he first comes *for* his saints, to gather them, and take them away from the earth till a riddance is made of the wicked; and then he comes *with* them to their final home: and while God has given a measurement reaching to the first stage of his coming, when he is to gather his saints, he has also given a measurement to the second stage of his coming, when he will conduct the hosts of ransomed ones from their chambers to the purified earth, to which the New Jerusalem will also descend, as its capital.

The sanctuary in Old Jerusalem, prior to its capture by Nebuchadnezzar, contained the shechinal glory of God: but, although the temple was subsequently rebuilt, the glory never again returned to the sanctuary, nor will it till Jehovah's great promise is verified: "As truly as I live, all the earth shall be filled with the glory of the Lord." (Num. 14: 21.) Then the Mosque of Omar, which now covers the sacred site of the ancient sanctuary, will disappear, and the long-polluted "sanctuary be cleansed," and the sacred host be gathered to their deathless home.

DIAGRAM OF THE 2300 DAYS AND SEVENTY WEEKS.



THE SIXTY-NINE WEEKS OF DANIEL'S PROPHECY.

They begin with a specific "commandment to restore and build Jerusalem," and reach "unto Messiah the Prince." (Dan. 9: 25.) If we can determine the beginning and ending of this prophetic measurement, it will place that part of chronology which affects the time question on an invulnerable basis: for after determining what marks the end of these weeks of years, we have simply to run back 483 years to find the starting point. The saying, "*unto Messiah*," is explicit, and means the same as "*unto Christ*" in the following text: "From the carrying away into Babylon *unto Christ*, are fourteen generations" (Matt. 1: 17), which measurement the preceding verses terminate when Christ was "BORN." If the "fourteen generations" which reached "*unto Christ*" ended at the *birth* of Jesus, it follows that the sixty-nine weeks which reach "*unto Messiah*," or Christ, must also have ended at his *birth*, when it was declared, "Unto you is *born* this day in the city of David a Savior, which is CHRIST the Lord." (Luke 2: 11.)

When was Christ born? Not at the beginning of the Christian Era, for it has been astronomically demonstrated that Christ was born in the fifth year *before* the Christian Era, by the aid of an eclipse which marked the death of Herod, locating his death in B. C. 4; and Christ was born prior to Herod's

death, B. C. 5. Thus sixty-nine weeks of years (483 years), traced back from the birth of Christ in B. C. 5, carry us to B. C. 488 as the true time for the "going forth of the commandment."

Having learned that Christ was born B. C. 5, and being assured that the sixty-nine weeks terminated at his birth, we have a scriptural measurement establishing the fact that B. C. 488 was the time when the "commandment" went forth. This point being established by the testimony of inspiration, all is plain. By counting the reign of different kings from Cyrus to the Christian Era (omitting the time some of them reigned in consort with their predecessors), we have just 488 years as the true historic measurement, or 483 from Cyrus to the birth of Christ, in B. C. 5. Thus all is harmonious.

Cyrus	reigned	6	years,	to	B. C.	482
Cambyzes	"	3	"	"	"	479
Darius	"	20	"	"	"	459
Xerxes	"	21	"	"	"	438
Artaxerxes	"	32	"	"	"	406
Darius	"	1	"	"	"	405
Artaxerxes	"	46	"	"	"	359
Ochas	"	21	"	"	"	338
Arogus	"	2	"	"	"	336
Darius	"	4	"	"	"	332
Alexander	"	8	"	"	"	324
Philippi	"	7	"	"	"	317
Alexander	"	12	"	"	"	305
The Ptolemys	"	224	"	"	"	81
Dionysius	"	29	"	"	"	52
Cleopatra	"	22	"	"	"	30
Augustus	"	30	"	"	the Christian Era, and 43 in all.	
Total,		488				

Several of the kings reigned longer than the time I have specified—but associated with their fathers. We have given only their reign from the time the reign of their predecessors ended. Some historians omitting to note the joint reign of some of these kings produced the confusion which has hitherto prevailed on this topic.

There are some expositors who insist that Daniel's sixty-nine weeks reached to the *baptism* of Christ, assigning as a reason for this claim that Christ was not *anointed* till his baptism. To this we reply, that his baptism did not constitute him the *Anointed*, or the *Christ*, for he was *born* "the Anointed," even if he received a score of *anointings* subsequent to this epoch. Beside this, if we extend the sixty-nine weeks to Messiah's baptism, and then trace back 483 years to find their commencement, we reach a point where no commandment can be found to mark their beginning. Here are the facts:

1. Christ was baptized "*in the fifteenth year of the reign of Tiberius Cæsar*" (Luke 3: 1-3, 23), being then thirty years of age.

2. An eclipse, connected with the death of Augustus Cæsar, astronomically fixes the death of Augustus in A. D. 14. All astronomical tables establish this point. It is invulnerable.

3. Tiberius reigned two years *before* the death of Augustus, in consort with him, thus beginning his reign A. D. 12, from which point the "fifteenth year

of Tiberius Cæsar," in which Christ was baptized, is found to be A. D. 26—Christ having been born in the fifth year *before* the beginning of our A. D. Now having discovered that Christ was baptized in A. D. 26, if we end the sixty-nine weeks at this epoch, and run back 483 years, we reach B. C. 456. What do we find there to mark the beginning of this measurement? *Nothing!!* No "commandment" went forth at that time, nor has any one ever set up such a claim. This proves that Christ's baptism does not mark the end of the sixty-nine weeks.

But by ending the sixty-nine weeks with the *birth* of Christ in B. C. 5, and tracing the chain backward, we find the sixty-nine weeks commenced in B. C. 488. What do we find there to mark their commencement? Just what we might expect to find, namely: a "*commandment*" from Cyrus in fulfillment of an ancient prediction, "that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to *Jerusalem*, Thou shalt be *built*; and to the temple, Thy foundation shall be laid." (Is. 44: 28.) "He shall *build my city*, and he shall let go my captives." (ch. 45: 13.) Cyrus did issue a "*commandment*," did let God's "captives go" at the end of their seventy years' captivity, and God affirmed that Cyrus should "*build Jerusalem*." God told the truth, and NO "*commandment*" for the accomplishment of this work can be found this side of Cyrus. If God uttered the *truth* in saying that CYRUS should do

this specific work, the "commandment" to do it cannot be issued after the work is done, consequently this "commandment" cannot be located this side of Cyrus. The commandment to do a certain work must precede the work itself; therefore, as God declared that *Cyrus* should "*build Jerusalem*," the commandment to do this work must *precede* this work of Cyrus. What can be plainer than this?

The work *which* was carried on subsequent to Cyrus' reign, under other kings, claimed to be done on the strength of the decree of Cyrus, instead of new decrees on an independent basis. Subsequent decrees were simply intended to stir up the people to carry out Cyrus' decree concerning the building of the "*temple*" and the "*wall*" of Jerusalem. In the reign of Darius, while the building of the temple was going on, certain enemies inquired of the Jews, "*Who commanded you to build this house, and to make up these walls?*" (Ez. 5 : 9.) The Jews replied, "*In the first year of Cyrus the king of Babylon, the same King Cyrus made a decree to build this house of God.*" (v. 13.) They then sent to King Darius, saying, "*Let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree is made of Cyrus the king to build this house.*" (v. 17.) As a result, "*search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found a roll, and therein was a record thus*

written: In the first year of Cyrus the king, the same Cyrus the king *made a decree* concerning the house of God at Jerusalem, Let the house be build-
ed," &c. (ch. 6: 13.) Thus this work was carried on upon the strength of the decree of Cyrus—other decrees were given merely to stir the people up to execute the "commandment" of Cyrus.

The "threescore and two weeks" of Daniel 9: 25, which form a part of the sixty-nine weeks, are *not identical* with the "threescore and two weeks" of v. 26, for in the first instance the measurement terminates with the birth of Christ, for "*Messiah* being interpreted is the *Christ*," and we expressly read of "the *birth* of Christ" (Matt. 1: 18)—not of his being constituted Christ several years after his birth. In the second instance the measurement marks the time when Christ should be "*cut off*," or crucified. As the former marks the time of Messiah's birth, and the latter the time of his crucifixion, it is obvious they are not identical.

It has been claimed that the sixty-two weeks of Daniel 9: 26 are identical with the sixty-two weeks mentioned in the preceding verse, which two measurements end with two distinct events: one reaching "unto Messiah the Prince," and the other reaching to the time when "Messiah should be cut off." And finding that an effort is made to prove that the *two* measurements are really *one* by claiming that the proper translation of v. 26 is: "And after THESE

sixty-two weeks," or "after THOSE sixty-two weeks," thus trying to make it appear that the *same* measurement is mentioned again, instead of giving a new measurement reaching to another event, I wish to present a few facts that will invalidate all such speculations.

1. I will give the Hebrew text, and underline it with a literal English translation, and thus show that the text does not contain an original word signifying "these" or "those:"

u akhar hshovueem shisheem ushenayim
and after whole weeks threescore and two

When transposed it reads, "And after threescore and two whole weeks." There is no word in the original text from which to get "*these*" or "*those*." It is only an unwarrantable stretch of the meaning to suit a theory which needs such a lame prop to keep it from falling.

2. If we could by any crook or kink extract the term "*these*" or "*those*" from the original text of v. 26, we should be compelled to do the same with v. 25; for in *both instances* the original is threescore and two.

shisheem ushenayim
threescore and two

Now if we translate it "*these sixty-two*," or "*those sixty-two*," in one case, we *must in the other*: and if "*these*" or "*those*" indicates a measurement pre-

viously mentioned in one instance, it must in the *other*. This would make v. 25 read: "From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and *those* sixty-two weeks," or "*these* sixty-two weeks." Where are *they* previously spoken of? *Where?* There is no evading the fact that *the original is the same in both instances*; and if we are entitled to a "*these*" or "*those*" in the one case, we must accept it in the other; and that ruins the claim that a previously-mentioned measurement is meant.

3. The term "*these*," in the Old Testament, always comes from the Hebrew terms *zeh*, or *aileh*, or the pronoun *haim*; which terms are not found in the text under consideration. The term "*those*," in the Old Testament, is always from one of the following Hebrew terms: *aileh*, *hohaim*, *hainoh*, or *maiho-anosheem*; and none of these terms are in the text. Thus it is plain that translations containing the term "*these*" or "*those*" express the *opinion* of the translator rather than the real import of the text. With an established opinion that the same sixty-two weeks were spoken of in the two instances, it would be quite natural to weave it into a translation without any dishonest intent.

THE SIXTY-TWO WEEKS.

Having found the beginning and ending of the sixty-nine weeks, or "seven weeks, and threescore and two weeks," of v. 25, let us now look at the sixty-two weeks of v. 26, which is a *distinct measurement*, as it marks a distinct and different event. Where do they begin? Daniel had just said (v. 25), "The street shall be *built* again, and the *wall* even in troublous times;" and then adds, "After threescore and two weeks shall Messiah be *cut off*." Thus the time when the "*wall*" of Jerusalem should be "*built*" is here designated as the epoch from which the sixty-two weeks are to be reckoned. The Bible informs us that the wall was completed and dedicated in the thirty-second of Artaxerxes, which was eighty-two years after the first of Cyrus, or B. C. 406: from which point sixty-two weeks of years, or 434 years, reach to A. D. 29. "*After*" this measurement ends (not precisely *at*, but "*after*") Messiah was to be "*cut off*." Now we inquire, In what year was he "*cut off*?" It is an established fact that Christ attended *four annual passovers* after his baptism, the last one being closely connected with his crucifixion, thus giving us a space of four *current* years (strictly three and a half years) from his baptism to his crucifixion. It is further evident that the crucifixion took place A. D. 30, from the following facts:

1. As Christ's ministry did not commence before

"the *fifteenth* year of the reign of Tiberius Cæsar," which we have proved identical with A. D. 26, and as Christ afterward attended four annual passovers before his crucifixion, no claim can be made for an earlier date than A. D. 30. Was it later? Let us see.

2. The Scriptures repeatedly affirm that Christ was raised on the "*third day*" after the crucifixion, on the "*first day of the week*"—thus proving the crucifixion to have occurred on *Thursday*, at the time of a *passover*: thus, as Christ was crucified on *Thursday*, and also on a *full moon*, we here remark that it has been astronomically determined that no Paschal full moon fell on *Thursday* for eight years after A. D. 29, except in A. D. 30, April 6. This forever settles the question.

Now if we can learn in what year he was baptized, we can easily find the year of his crucifixion, by adding these four years. Here are the facts:

1. Christ's baptism was in "the *fifteenth* year of the reign of Tiberius Cæsar." (Luke 3: 1-3, 23.)

2. Tiberius reigned "*two years*" in consort with Augustus Cæsar, whose death is astronomically fixed in A. D. 14: consequently, Tiberius' reign began A. D. 12; and by beginning his reign there, his "*fifteenth* year" would synchronize with A. D. 26, in which year Christ was baptized. Now add the four years above mentioned, and A. D. 30 is indisputably fixed as the year of the crucifixion. With these

facts in view, all can see that the sixty-two weeks begin at the time Jerusalem's "*wall*" was "*built*," or completed, B. C. 406, and terminate about half a year before the crucifixion in A. D. 30.

As Luke presents the fact that Christ was baptized in "the fifteenth year of the reign of Tiberius Cæsar," being then about thirty years of age, we inquire whether the "fifteenth" of his *independent* reign is meant, or the "fifteenth" of his *entire* reign, including the "two years" he reigned as an associate with Augustus? We answer, his entire reign is meant, because :

1. The death of Herod was marked by an eclipse, which definitely locates his death B. C. 4, and the birth of Christ *preceded* the death of Herod, and, consequently, must have occurred as early as B. C. 5; and the death of Augustus Cæsar was also marked by an eclipse, which as definitely demonstrates his death to have taken place A. D. 14. If we count the reign of Tiberius from this epoch, Christ would have been thirty-two years old in Tiberius' fifteenth year, when baptized.

2. As Christ was born B. C. 5, and baptized at the age of thirty in "the fifteenth year of the reign of Tiberius Cæsar"—and as Augustus Cæsar, with whom Tiberius reigned two years as an associate, died A. D. 14, if we begin Tiberius' reign when he associated with Augustus A. D. 12, it would make Christ just thirty years of age in Tiberius' fifteenth

year—thus Bible and history are in harmony with astronomy, locating Christ's baptism A. D. 26, which synchronizes with the fifteenth of Tiberius' reign; and the annual passovers which occurred during Christ's ministry carry us to A. D. 30, as the time of the crucifixion.

GABRIEL'S PROPHECY IN DANIEL 11.

This chapter presents, more in detail, events to be witnessed on the stream of time, till the resurrection. We will give a mere outline exposition of the chapter, in a simple form.

V. 1, 2. Also I in the first year of Darius the Mede, even I stood to confirm and to strengthen him. And now I will show thee the truth. Behold, there shall stand up yet three kings in Persia [Cyrus, Cambyeses, and Darius—Cyrus having reigned subordinate to Darius the Mede till his death, and the usurper, the the Magian, not being counted as a legitimate ruler]; and the fourth [Xerxes] shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia. [Prideaux estimates his forces at about 2,941,610. Truly Xerxes did stir up all his forces against the realm of Grecia.]

V. 3, 4. And a mighty king shall stand up [after this conflict with Grecia, which was *Alexander the Great*], that shall rule with great dominion, and do

according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven [Alexander's kingdom was divided into four parts after his death], and *not to his posterity*, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those. [Alexander's posterity all died within a few years, and his kingdom fell to four of his generals; and thus this prophecy was fulfilled. The four divisions were, as we have shown, Egypt, Syria, Persia, and Macedonia; but Egypt in the south, and Syria in the north, became prominent, and subsequently engaged in repeated conflicts, as hereafter foretold in this prophecy. Ptolemy was the general who became king of Egypt, and Seleucus was the general who became king of Syria; hence, Ptolemy was king in the south, and Seleucus was king in the north. Let this be remembered.]

V. 5. And the king of the south [Ptolemy, the king of Egypt] shall be strong, and *ONE* of his princes [one of the four to whom the kingdom fell, *Seleucus*, king of Syria in the north]; and he shall be strong above him [that is, stronger than the king of the south], and have dominion, and his dominion shall be a great dominion. [Seleucus had seventy-two kingdoms under him as tributary powers.]

V. 6. And in the end of years [or after the lapse of years] *they* [the king of the south and the king of

the north] shall join themselves together [by marriage between the two families]: for the king's daughter of the south [Egypt] shall come to the king of the north [Syria] to make an agreement. [The existing conflict was settled between these two powers on these terms: the king of Egypt [Ptolemy Philadelphus] demanded that the king of Syria [Antiochus Theus] should divorce his wife Laodice, and marry his daughter, so as to render the Syrian crown hereditary to the male issue of that marriage, thus throwing it into the family of the Egyptian king, or king of the south. Thus was an "agreement" made by the marriage of the king's daughter of the south [Egypt] to the king of the north [Syria]]: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but *she shall be given up*, and they that brought her, and he that begat her, and he that strengthened her in these times. [As soon as Ptolemy Philadelphus, king of the south, died, the king of the north removed the daughter of the Egyptian king, and recalled his former wife.]

V. 7. And out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. [After being thus removed, her brother, Ptolemy Euergetes, who sprang from the same root, made war upon the king of the north, and nearly made an end of the Syrian kingdom, and would have

succeeded in doing it, had it not been that an insurrection in Egypt called his forces home.]

V. 8. And shall also carry captive into Egypt their gods, with their princes, and with their precious vessels of silver; and he shall continue more years than the king of the north. [Prideaux informs us that he carried 2,500 images out of Syria into Egypt, with 40,000 talents of silver, and also numerous vessels of silver and gold; and this king of Egypt "continued more years" than the cotemporary king of Syria, living four years the longest.]

V. 9. So the king of the south shall come into his kingdom [into the kingdom of Syria], and shall return into his own land [into Egypt. Ptolemy Euergetes, the king of Egypt, or king of the south, made a second campaign into Syria].

V. 10. But his sons [sons of the king of the north] shall be stirred up, and shall assemble a multitude of great forces: and *one* [of these sons] shall certainly come [into Egypt], and overflow and pass through: then shall he return and be stirred up, even to his fortress. [The sons of this king of the north [Seleucus Callicus] were Ceraunus, Seleucus, and Antiochus the Great. Ceraunus took the throne of Syria upon the death of his father, and raised an army of soldiers, but being put to death, the throne fell to Antiochus, who pushed the war into Egypt with great vigor, meeting with much success at first; but

was finally sorely repulsed by Ptolemy Philopater, king of Egypt.]

V. 11. And the king of the south [the king of Egypt] shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, but the multitude shall be given into his hand. [Ptolemy Philopater, the king of the south, gained a signal victory over Antiochus and his forces, at the battle of Raphia.]

V. 12. And when he [the king of Egypt] hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it. [Ptolemy Philopater's victory over the forces of Antiochus did not strengthen him, owing to immediate rebellion and sedition in his own kingdom.]

V. 13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches. [After fourteen years Antiochus did return in strong force to recover the provinces previously taken from him.]

V. 14. And in those times there shall many stand up against the king of the south: [the kings of Macedon and Syria leagued together against the king of Egypt, agreeing to seize his dominions, and divide them between themselves. Others also conspired against him, even some in his own kingdom.]

Also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall. [The enemies of the Jews exalted themselves, and the temple was robbed, and many of the Jews deserted their religion for the idolatries of the Greeks; but this plan to subject the Jewish religion, though it prospered for a time, finally failed, and its originators fell.]

V. 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. [Antiochus, king of the north, prepared a strong fortification, and then captured all the "strong cities in the land of Egypt," except the city of "Alexandria, which alone held out against him;" and the arms of the king of Egypt were powerless before him; all his resistance was vain.]

V. 16. But HE THAT COMETH AGAINST HIM [against the king of the north, or Antiochus] shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. [By the hand of what power was Jerusalem to be destroyed? The Roman power. The Roman power is here introduced into the prophecy, as coming in contact with the victorious king of the north [Antiochus]. Just as he was about to deal the finishing stroke upon Egypt, which should blot that kingdom out of existence, he

was met by a delegation from THE ROMAN SENATE, bearing an official decree from it, and demanding an immediate reply. Antiochus read the document, and requested time to consider: but Popilius, one of the delegates, marked a circle around him in the sand, with his staff, and demanded a reply before stepping out of that circle. Antiochus replied, "I will obey the Senate:" thus accepting humiliating conditions of peace. This Roman power continued to augment itself by acquiring more and more territory till it finally cooped in "the glorious land" of Palestine, about B. C. 63.]

V. 17. He shall set his face to enter [Egypt] with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of woman, corrupting her: but she shall not stand on his side, neither be for him. [This is a continuation of the account given of Antiochus' crusade against Egypt, mentioned in v. 15, which account was unfinished when the angel (in v. 16) paused to mention the check which he received from the Roman power. Antiochus did enter Egypt with the "strength of his whole kingdom," before being checked by the Romans, and finally, as a "league of amity," the king of Egypt gave the king of Syria his daughter in marriage, thinking thus to get the crown of Syria into his family, thus corrupting her. But this scheme did not succeed; and he took his daughter from him.]

V. 18. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered him to cease; without his own reproach he shall cause it to turn upon him. [The kingdom of Syria was now ruled by a successor named Demetrius, who "*gathered from the isles of the heathen* bands of strangers" to serve as soldiers, by which act he incurred "*reproach*," for "all the forces of his father-hated him" for it, and even forsook his service; but a "*prince*" ["young Antiochus"] interfered, and caused a reconciliation; but the "*reproach*" turned upon him, and he was assassinated for the act.]

V. 19. Then he shall turn his face toward the fort of his own land; but he shall stumble, and fall and not be found. [The Syrian kingdom finally waxed feeble, and fell B. C. 65, and has never recovered from the fall. The territory once ruled by the Syrian king fell under Roman rule.]

V. 20. Then shall stand up in his estate a *raiser of taxes* in the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle: [or as the Septuagint reads: "In those days shall he be broken, yet not openly nor in war." The Roman power gradually enlarged its borders till the battle of Actium, in B. C. 31, when it became the predominant power on earth, under Augustus Cæsar, who was emphatically and pre-eminently a "RAISER OF TAXES;" for, in the latter part of his

reign "there went out a decree from Cæsar Augustus, that *all the world should* BE TAXED." (Luke 2: 1.) Augustus was destroyed "neither in anger nor in battle."]

V. 21, 22. And in his estate shall stand up a *vile person*, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the *Prince of the covenant*." [Augustus' mind was to make Agrippa his successor, but as he died, through flattery Augustus was over-persuaded to associate Tiberius with him in the throne; and upon his death Tiberius became sole ruler, and proved himself to be pre-eminently a "*vile person*;" most of his own relatives were slaughtered by his orders. Though he ruled, the *honors* of the kingdom were withheld from him. Under his reign Christ was slain, or "the Prince of the covenant" broken.]

V. 23. [The angel here goes back to the early history of the Roman power, introduces the league then made with the Jews, and describes the rise of the Roman power.] And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. [This "league" was made between the Romans and Jews B. C. 161. (1 Mac. 8.) In another description of the same power the angel says: "Through his

policy also, he shall cause *craft* to prosper in his hand." (Dan. 8: 25.) Deceit was the peculiar characteristic of Rome in its early history, and thus from a "small people" it reached the position of a "*strong*" power.]

V. 24. He shall enter peaceably upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, he shall forecast his devices against the strongholds even for a time. [Roman policy thus exhibited itself in its early history; *craft* helped them more than war, at first.]

V. 25-28. And he shall stir up his power and his courage against the king of the south [Egypt] with a great army; and the king of the south shall be stirred up to battle [against the Romans] with a very great and mighty army; *but he shall not stand* [against the Romans]: for they shall forecast devices against him [shall influence his own friends against him]: yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he [the Roman ruler] return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and shall

return to his own land. [The Roman power reduced Egypt to a tributary power, despite its desperate resistance, about B. C. 30. This ended the power of the king of the south, for the time being, as an independent power.]

V. 29, 30. And at the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter [shall not be a victorious campaign]: for the ships of Chittim shall come against him: therefore he shall be grieved, and return [from the fruitless conflict], and have indignation against the holy covenant: so shall he do: he shall even return, and have intelligence with them that forsake the holy covenant [those apostates. The "ships of Chittim," loaded with barbarians, were committed to the winds; for when the pilot asked which way he should steer, he was told: "*Leave the destination to the winds, they will transport us to the guilty coast!*" accordingly they entered Italy on the south and southeast, just prior to the fall of the Western Empire. This drew the Roman forces in that direction. The Roman power recovered from this shock in this manner. The Papal element having already become strong in their midst, they had "intelligence with" these apostates; and thus, as Mr. Barnes remarks, "this power was restored by being brought into alliance with the Papacy."]

V. 31. And arms shall stand on his part, and THEY [or "those that forsake the holy covenant,"

mentioned in the preceding verse] SHALL POLLUTE THE SANCTUARY OF STRENGTH, *and shall take away the daily, and shall place* THE ABOMINATION THAT MAKETH DESOLATE; [or place in power that corrupt Church which is the "*mother*" of "ABOMINATIONS," or the chief "abomination;" which so desolated the true Church as to become "*drunken* with the blood of the saints" (Rev. 17: 5, 6); and this "mystery of iniquity," which began to work in Paul's day, *was placed in power*, with the "man of sin" at its head, in A. D. 533, when the Emperor Justinian *subjected* to the Bishop of Rome all the Churches, all the priests, and all the Bishops of his realm, and pronounced the Bishop of Rome the "*head* of all the holy Churches," and the "*corrector of heretics.*" Thus "THEY" who had apostatized polluted the "sanctuary of strength," and placed this "*abomination*" over the saints of God.]

V. 32. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. [The Papal element now predominating, the Roman power in a civil point of view even becomes a Papal power; and various efforts were made to bring all into the whirlpool of apostasy. *Flattery* was resorted to among other things, but this did not move the faithful. Then persecution came.]

V. 33. And they that understand among the people shall instruct many: yet they shall fall by the

sword, and by flame, by captivity, and by spoil, many days. [In these various ways did the Roman Catholic power exterminate the saints for 1260 years.]

V. 34. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. [In this persecution the saints did receive a "*little help*," for "the earth helped the woman" [the Church] by opening it's mouth and swallowing up the flood of persecution (Rev. 12: 16), evidently about the time of the Protestant Reformation.]

V. 35. And some of them of understanding shall fall, to try them, and to purge, and make them white, even to the time of the end, because it is yet for a time appointed. [This tribulation came upon ministers in the Church, as well as the members in their flock.]

V. 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. [This willful king synchronizes with Paul's "man of sin," who was to "exalt himself above all that is called God:" for not being content in blasphemously arrogating to himself power equal with God, in claiming the power to forgive sins, he has gone so far as to assume power which

the God of heaven never exercised, in claiming to pardon sins before they are committed (by granting indulgences) for stipulated sums of money.]

V. 37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. [He claims the title of "Lord God the Pope"—"God upon Earth," &c. He forbids the priesthood to marry, yet devises a system of nunneries and convents all over the world, inducing women to enter them for life, unmarried, thus disregarding the "natural desire of women."

V. 38. But in his estate shall he honor the God of forces: and a god whom his fathers knew not, shall he honor with gold, and silver, and with precious stones, and pleasant things. [He thus honors *himself*, having exalted himself above all others, "SHOWING HIMSELF THAT HE IS GOD," a god unknown to his fathers—a human god.]

V. 39. Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. [The priests rule over their flocks with rigor, and the land is divided into parishes, and each priest or bishop receives "GAIN" or income from their own division.]

How far are we now in the events of this prophecy? We have come down to the rise of a power that should cause the saints to "fall by the sword,"

and by flame, by captivity, and by spoil many days," *"even to the time of the end;"* which power was to exalt itself *"above every god,"* which we have shown to be the Papal power. After reaching "the time of the end," what should befall that power? In ch. 7 the same power is traced down to the same point of time, and we are there told, *"They shall take away his dominion."* (v. 26.) So we may reasonably expect that the same *reverse* in the history of this Papal power will also be brought to view in this prophecy; and so it is.

V. 40. And at the time of the end shall the king of the South push at him; and the king of the North shall *come against him like a whirlwind*, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. [The "king of the South" and the "king of the North" here spoken of cannot signify Egypt and Syria, as in the first part of the prophecy, for they had long before gone out of existence as independent powers, and were mere tributary provinces; but powers north and south of Rome, the seat of Papacy, must be meant, for the Papal power is now the subject of prophecy. Its prosperity from its rise to "the time of the end" had been given, and now we have a prediction of its REVERSES *"at the time of the end."* The king of Naples, south of Rome, took possession of Rome in 1798; but this was a mere *"push"* at him for the sake of

getting an advantage of the French. But in the same year, the French power, north of Rome, came like a whirlwind," with his strong armies, and not only took Rome, but even captured the Pope of Rome, and carried him into captivity, where he died a prisoner; and under the Napoleon dynasty, the Papacy was almost blotted out as a civil power between 1798 and 1809. The great Napoleon stood at the head of the French nation while this work was going on.]

V. 41. He [the king of the North] shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. [Under Napoleon, the French armies, in their march into Egypt and Syria, A. D. 1800, even entered the "glorious land" of Israel; and their intention was to march to the East Indies and thus have secured an important share of its trade for France, which march would have led them through the land of Edom, Moab, and a part of Ammon; but owing to a repulse which the French received before St. Jean d'Acre, from which point they retreated, these lands were not conquered—they thus "*escaped*" the fate of others, after having the military trap set for them. But "many countries" were overthrown during Napoleon's career. He is said to have conquered three nations in the single battle of

Marengo, and finally nearly all of Western Rome submitted to him except Great Britain.]

V. 42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. [The French conquered Egypt in this noted campaign, especially Lower Egypt.]

V. 43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. [Bonaparte, while in Egypt, made heavy demands upon the people for the support of the French army, and also to pay his troops, beside taking much wealth out of the country at his departure. When entering Egypt, the French army landed in the locality which anciently bore the name of Libya, and their closing battle in this campaign was fought in Upper Egypt, which was anciently called Ethiopia; so the Libyans and Ethiopians were at his steps.]

V. 44. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. [Bonaparte was greatly troubled by hearing of a combination of strong powers against him, mostly in the east and north of France, including Great Britain and Russia.]

V. 45. And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall

help him. [Bonaparte not only entered Palestine, in his Syrian campaign, but even pitched the "*tabernacles of his palace*," or royal tents, in the mount of transfiguration—Mount Tabor—here called the "glorious holy mountain," or, as Peter styles it, "the holy mount." (2 ep. 1 : 18.) Yet despite the greatness of this Napoleon dynasty, it *must come to its end*—it is the last link in this chain of prophecy which reaches to the resurrection. This dynasty was only *suspended* when Napoleon I. ended his career; and was *revived* under the present Napoleon, who now stands at the head of one of the most powerful kingdoms on earth, as king of the North, with his prophetic work nearly all done; and next in order Michael will rise to reign on earth, with his resurrected saints, who shall then be delivered."}]

THE SAME PROPHECY CONTINUED IN THE TWELFTH
CHAPTER OF DANIEL.

V. 1. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. [At the time this Napoleon dynasty shall fall, MICHAEL, which signifies "*one who is like God*," who is also "*the great Prince*"—"the Prince

of life," or "Prince of Peace"—shall stand up, or rise to rule: and then comes a time of unparalleled trouble to the wicked, and "all the tribes of the earth shall *mourn*;" and at the same time comes deliverance to the saints, even to "EVERY ONE that shall be found written in the book."]

V. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. ["Many of them" is critically rendered, "The multitudes of them"—including all the slumberers. The resurrection is here clearly introduced, at which time alone "everlasting life" is given, as we are elsewhere taught. Then, too, comes the "contempt" due the wicked, which will be mingled with "shame." They will be ashamed themselves, and be abhorred by all the holy.]

V. 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. [Here the resurrected saints are presented in their glorified state, in the celestial kingdom.]

V. 4. But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*: [then] many shall run to and fro, and knowledge shall be increased. [It could have done the Church no good centuries ago to have understood that deliverance was so far down the stream of time; so infinite wisdom saw fit to leave the minute facts of prophecy in

obscurity—"SEALED UP"—till the arrival of that space of time to precede the end itself, called "the time of the end;" then "knowledge" should be "*increased*" upon this matter which had hitherto been sealed; because "many should run to and fro;" or, as critics have rendered it, "many shall *search* to and fro"—that is, search these prophecies. If the time of the end began at the close of the 1260 days of Papal supremacy, as is usually claimed, we must commence it in A. D. 1793, or 1798, or 1809. For various strong reasons, we think the 1260 days ended in 1793. Since then "knowledge" has been "*increased*" on the prophecies. The perfection of knowledge, or the fullness of light was not to be received all at once, else it could not be "INCREASED;" and for a lack of this mature light, some have looked for the consummation too early.]

V. 5. Then I Daniel looked, and behold, there stood other two, one on this side of the bank of the river, and the other on that side of the bank of the river. ["Other two" angels, or two other angels beside the angel who had just been talking with Daniel so long; one on each shore of the river.]

V. 6. And one said to the man, clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? [The angel "upon the waters of the river," who had been conversing with Daniel, had introduced the fact that a blasphemous and persecuting power was to arise,

and not only exalt itself "above every god," but cause the saints to be slaughtered "MANY DAYS," even "to the time of the end;" and then the angel had spoken of a *reverse* in the history of that power: but not having told *how* "many days" the saints were thus to "fall," this new angel on one bank of the river, who had been listening, inquires, "How long shall it be to the end of these wonders?" Not how long shall it be to the *end* of "everlasting life" or the shining of the saints "forever," which must be included if we cope in the resurrection, as there never can be an end to all this. But the question refers to a *measurement* before given by the other angel, but not fully expressed, only called "many days." Now HOW "MANY DAYS" WERE THESE PAPAL WONDERS TO CONTINUE? How long to the "*end*" of these wonders, of death by sword, flame, and captivity, under the cruel man of sin?]

V. 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. ["A time, times, and a half" we have previously shown to be equal to 1260 days of prophetic time, or 1260 years. The term "scatter" here used is from the Hebrew *nophats*, and signifies "*to disperse*," and is

used in no other sense in the Bible. When the sacred writers speak of scattering abroad seed, they used the term *zorak*, which signifies "*to sprinkle, scatter about.*" But this term is not used in the text. Another translation reads: "And when the scattering of the BAND of the holy people shall be accomplished." Thus the true idea is, the "*band*" of the holy people should be "*dispersed*" by persecution for 1260 years, or the saints should be worn out by the man of sin.]

V. 8. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? [Daniel "understood not" the commencement or termination of this measurement, and knew not where to *end* it; and he wished to know what should mark the termination of this space of time.]

V. 9, 10. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. [What then shall take place?] Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. [We have before learned from this same prophecy that at "the time of the end" many were to search to and fro, and that knowledge should then be "*increased,*" so that the wise may understand prophetic truth. But the angel does not finish his prophecy here; he is not content with measuring

the supremacy of the man of sin, but gives other measurements.]

V. 11. And from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. [The term "sacrifice," which is a supplied word, we have omitted. Something called the "*daily*" in this prophecy was to be "*taken away*" preparatory to the setting up of the "ABOMINATION THAT MAKETH DESOLATE." Paul refers to the same thing in predicting the rise of the "man of sin:" "He who now *hindereth*, will hinder, until he is *taken away*." (*Whiting's* translation.) Some power hindered the rise of the man of sin, and that power must be "*taken away*" before the man of sin could be developed. That power was *Paganism*. The Papal element, or the element of apostate Christianity, continued to work until it monopolized the power in the Church, and finally monopolized the power in the Roman government, and *subverted Paganism*; after which it was constituted a *civil power*, with authority to slaughter the saints; and so great was its power, that with a Priest-king at its head, it ruled "over the kings of the earth" for many centuries, using them as tools to do its awful work. This apostate Christian element, which succeeded Paganism, became "THE ABOMINATION THAT MAKETH DESOLATE," or a power that desolated the Church of God for 1260 years. There appears to have been an *intervening space of time between*

the "taking away" of the Pagan daily, and the setting up of the abomination of Papacy; and as one measurement could not begin with two events, many years apart, the angel gives two measurements, one to begin with the taking away of the Pagan daily, and the other to begin with the setting up of the Papal abomination. After the Roman Empire was divided into ten branches of Pagan government, France being one of the strongest of the ten, corrupt Christianity gradually became the religion of those kingdoms, thus uprooting Paganism by civil authority. Clovis, king of France, embraced Christianity A. D. 496, and was baptized. Being the most influential king of the ten, others soon followed his example; and in the year A. D. 508 the last of these ten kings embraced Christianity; and in that year *legalized Paganism CEASED IN ROME*, it having been taken away by civil authority. The existence of a few *private* adherents to the old system does not alter the fact that Paganism legally expired A. D. 508.

[Beginning at this epoch—the taking away of the Pagan daily—the 1290 days measure to the commencement of the predicted events of the time of the end, A. D. 1798, when the Pope was captured, and made a prisoner, since which time his civil power has been but a nominal affair, being then effectually crippled, and ever since on the decline. In v. 9, 10 the angel had stated that the matter was

sealed up "till the time of the end," when it should be understood; and at v. 40 of the preceding chapter he told us what should befall the Papacy "at the time of the end;" and here, in v. 11, he gives a measurement reaching to this *civil* downfall of the man of sin in the "time of the end." Having applied the first measurement, beginning with the first event—the taking away of the Pagan daily—we will now look at the second measurement, beginning with the second event designated—the setting up of the Papal abomination.]

V. 12. Blessed is he that waiteth, and cometh to the 1335 days. [Having shown an intervening space of time between the taking away of the Pagan daily, and the setting up of the Papal abomination, the fact is apparent that neither of these measurements can begin *with both events*, so far *apart*—THAT IS IMPOSSIBLE: hence, we conclude that one measurement [the 1290] began with the taking away of the Pagan daily, and the other measurement [the 1335] began with the setting up of the Papal abomination, which was in 533, as we have before shown. Beginning the 1335 days in 533, they would end in 1868. Or if they begin in 538, as some insist, they would only extend to 1873. But 533 appears to be far the strongest point. Miller's mistake in this matter was in beginning both of these measurements with the taking away of the Pagan daily, and

neither with the setting up of the Papal abomination—thus ending the 1335 in 1843.]

V. 13. But go thou thy way till the END BE: for thou shalt rest, and stand in thy lot at the end of the days. [When the 1335 days close, then shall "THE END BE," and then shall Daniel stand in his lot, by virtue of a *resurrection*; and all the saints will share in the same "resurrection of the just." Can it be that these days will end in 1868? We would not be dogmatical, but so it seems to us. 1873 has less evidence in its favor than 1868.]

CHRIST'S GREAT PROPHECY.

In Matthew 24 we have the record of a great prophecy uttered by our Savior, pointing out numerous events upon the stream of time down to the end itself. Let us briefly notice each point in order, and thus learn our true chronological relation to this great prophetic chain, which reaches to the second coming of Christ in power and glory.

V. 1, 2. And Jesus went out, and departed from the temple: and his disciples came to him for to show him the build-ings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

This startling statement led the disciples to ask certain questions. The permanent manner in which the temple was constructed doubtless led the disciples to the incorrect conclusion that it would stand till

demolished by the great conflagration, and they probably propounded their questions with this thought in their minds.

V. 3. And as he sat upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

As two distinct questions are asked, the Savior answers them both, choosing to answer the last one first, giving waymarks down to "the end of the world" [*aion*—age].

V. 4, 5. And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.

No "less than" twenty-four conspicuous false Christs are recorded in history as having risen after the close of the first century and onward at intervals for several centuries, who practiced great deception. One by the name of Barchocheba was so successful in his deception, under the reign of Adrian, that five or six hundred thousand perished as the result of his imposture. The first noted false Christ arose A. D. 131, and others still later. This fact clashes with the theory which locates the fulfillment of all this chapter before or at the destruction of Jerusalem.

V. 6. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

This was strikingly fulfilled in the fourth century,

when the barbarians began the work of breaking up the Roman Empire.

V. 7, 8. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

During the breaking up of the Roman kingdom, kingdoms clashed with kingdoms on a large scale, and nations came in collision with each other in remarkable rapidity, and for a time all was uproar and confusion; but in the end, the Roman kingdom was divided into ten kingdoms.

"Famines" have been numerous. We will mention a sample of them. At Rome there was a great famine A. D. 262. In Britain, 272, there was a famine "so grievous that people ate the bark of trees." In Scotland, 306, a famine swept off thousands. In England, 310, a famine destroyed forty thousand. In Phrygia, 370, a terrible famine prevailed, and also in Italy one so sore that parents even subsisted on their own offspring. This is but a tithe of the whole number.

"Pestilences," or plagues, have also prevailed. We will give a few of the facts. At Rome a plague occurred A. D. 78, in which ten thousand persons died daily for several successive days. The Roman Empire, in 167, was visited with another remarkable plague. In 430 such a destructive plague visited Britain that "the living were scarcely sufficient to bury the dead." In 558 a wonderful plague com-

menced in Europe, and spread over Asia and Africa, and prevailed for years. In 746, a plague broke out at Constantinople, and swept away two hundred thousand people. Many others occurred at different times and places.

"*Earthquakes*" have been numerous. In the year 357, Asia, Pontus, and Macedonia were so shaken by an earthquake that 150 cities and towns were damaged. In the year 538, an earthquake occurred which demolished Nicomedia, and buried its inhabitants beneath its ruins. In 543 so severe an earthquake occurred that it affected the larger part of the world. In 558 an extensive earthquake caused thousands of people to perish. In 560 an earthquake visited Africa, destroying many cities. In 742, Syria was shaken by an earthquake which destroyed over 500 cities and many thousand lives. Yet "all these things are the *beginning* of sorrows," for a darker picture is to be presented, disclosing a more terrible scene.

V. 9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

In examining another prophecy, we saw that soon after the breaking up of the Roman kingdom, the Papal power arose and persecuted the saints 1260 years; and here we have the same persecution introduced. At the bidding of the man of sin, "all nations" have taken part in this work from time to time.

V. 10. And then shall many be offended, and shall betray one another, and shall hate one another.

Even kindred betrayed kindred, whenever found sympathizing with so-called heretics or embracing their sentiments.

V. 11. And many false prophets shall rise, and shall deceive many.

The fulfillment of this prediction is so well understood, we need not pause to present a list of the many false prophets who have risen among men.

V. 12. And because iniquity shall abound, the love of many shall wax cold.

True piety was almost extinguished during the dark night of Papal supremacy; iniquity, under the garb of Christianity, so prevailed that "the love of many waxed cold," even among those who stood aloof from Catholicism.

V. 13. But he that shall endure unto the end, the same shall be saved.

This statement holds true under all circumstances.

V. 14. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Has this been done? Let facts answer. Says Dr. John Cumming, of London: "The Bible has been translated into every spoken tongue, and the Word of God is preached in earth's countless dialects. I appeal to the Bible Society, where you have a specimen of the Bible in every language spoken under heaven." While some missionaries may

preach the Gospel in a diluted form, the Bible presents it in its purity.

Now *one* question is answered, and this answer carries us through a chain of events to the end; and we have reached the end of the chain. We will now consider the Savior's answer to the question, "When shall these things be?" that is, when shall Jerusalem and the temple be demolished? After informing us about the events in connection with the destruction of Jerusalem, Christ again passes down the stream of time, over the same ground that he had before traveled, giving some of the same events before specified, and some new ones, till his return from heaven.

V. 15, 16. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains.

The prophet Daniel brings to view the Roman abomination in its *Pagan form*, as a power that should destroy the Jews and Jerusalem; and he also brings to view the Roman abomination in its *Papal form*, as a power that should desolate the Church of Christ; the former being called the "*abomination of desolation*," and the latter being styled the "*abomination that maketh desolate*." The abomination here referred to by Christ is one that should do its work previous to the fleeing of the saints from Judea to the mountains, and Luke locates that fleeing at

the very time that Jerusalem was surrounded by Roman armies: "When ye shall see Jerusalem compassed with armies, THEN KNOW THAT THE DESOLATION THEREOF is nigh. Then let them which are in Judea flee to the mountains." (ch. 21: 21, 22.) Whether Luke is here recording the same discourse that Matthew recorded, or a similar one, he is certainly bringing to view the *same fleeing of the saints from Judea*; and while Luke locates it at the time the Roman armies should surround Jerusalem, Matthew locates it at the time the Roman abomination, in its Pagan form, should "stand in the holy place," or holy land. Since the abomination here mentioned was to "stand in the holy place," or holy land, at the time of Jerusalem's destruction, let us see what Daniel has said about it: "And the people of the prince that shall come shall destroy the city [Jerusalem] and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined; and for the overspreading of abominations he shall make it desolate." (ch. 9: 26.) This is the *only* "abomination" that Daniel speaks of as destined to *overspread Judea and destroy the city of Jerusalem*; and that was the Roman abomination in its Pagan form: but he elsewhere speaks of the Roman abomination in its Papal form, *to succeed this*, and "desolate" the Christian Church. And the disciples so thoroughly understood the matter that they all fled, and not one of

them perished in the long siege—"not a single Christian."

V. 17. Let him which is on the housetop not come down to take anything out of his house.

They should be in haste to "flee," and waste no time.

V. 18. Neither let him which is in the field return back to take his clothes.

Leave all and "flee" at once to the mountains.

V. 19. And wo unto them that are with-child, and to them that give suck in those days.

That is wo to those who are not in a condition to flee.

V. 20. But pray ye that your flight be not in the winter, neither on the Sabbath-day.

Because of the danger of the undertaking at those seasons. To flee in the inclemency of winter would be hazardous. To flee on the Sabbath would be an undertaking fraught with danger, as the gates would be closed on that day, and the bigoted Jews would stone them to death for breaking an obsolete law, to which the Jews would still be blindly clinging.

V. 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

This tribulation was not only to be great in severity, but also in *duration*; in other words, it was to be a *long tribulation*. Many have erred (1) in limiting it to Jerusalem's destruction, and (2) in restricting it exclusively to the Jews. While the Jews

have been severely persecuted by the Roman power in its Pagan and Papal forms, from the destruction of Jerusalem, down to the latter part of the eighteenth century, as a chastisement for rejecting the true Messiah, the "elect" of Christ have also shared in the great tribulation, both under Pagan and Papal Rome. Luke understood that this tribulation was to begin on the Jews, and continue long after the destruction of Jerusalem: "For there shall be great distress in the land, and *wrath upon this people*. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars." (ch. 21: 23-25.) Thus Luke not only places this tribulation, in part, on the Jews, but he makes it span the intervening time from Jerusalem's overthrow to the giving of the signs in the sun, moon, and stars. But Matthew is more precise, and shows us that the *saints* would finally share in this great tribulation, and also that false Christs should rise during the time of its continuance, all of which arose after Jerusalem's overthrow, as we have shown.

V. 22. And except those days should be shortened, there should no flesh be saved; but for the ELECT'S sake those days shall be shortened.

As the days of a famine can be shortened by friendly aid, thus producing an *abatement*, so the days

of tribulation can be "shortened." It would be but folly to say that the days of a famine could not be shortened unless a *definite number* of days had firstly been allotted to its continuance, and afterward cut down to another definite number. So with the tribulation. This tribulation was to fall also upon the "*elect*," as well as upon the Jews. But what is here meant by the "*elect*?" If we can determine in what sense this *same* term is elsewhere used in this *same* discourse, it will decide its meaning in this text. This we will do: "He shall send his angels, and they shall gather together his ELECT." (v. 31.) Reference cannot here be made to the unbelieving Jews, who persist in denouncing Christ as an imposter; but to the Christian elect. Then the term "elect" signifies the *same* in the other text, and the proof is clear that the Christian "elect" shared in this great tribulation. But after the fierce tribulation had raged against them so powerfully as to even threaten their extermination, "the earth *helped* the woman" [or Church] about the time of the Protestant Reformation, thus producing an abatement in the tribulation.

V. 23, 24. Then if any man say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect [as well as unbelieving Jews].

A false Christ by the name of Barchocheba "*breathed flames from his mouth*," making his thou-

sands of dupes believe that they would "burn up the strength of the opposer, and wither the armies of the Romans," he having learned the Egyptian art of burning tow in his mouth. Others showed other signs, and wonders.

V. 25, 26. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not.

Some of them did make their appearance in the desert and secret localities to avoid detection.

V. 27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

The only true Messiah now due the world will come in this unmistakable manner.

V. 28. For wheresoever the carcass is, there will the eagles be gathered together.

The idea here expressed by the Savior can be better comprehended by comparing this statement with a similar one used by him upon another occasion, with its connection: "In that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, *Where* Lord? [that is, *Where* shall they be taken?] And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." (Luke 17: 34-37.) Thus the principle

of attraction that shall exist between Christ and his saints at his coming, which shall lift them from earth to meet the Lord in the air, is illustrated by the attraction that calls the eagles from every direction to one point.

V. 29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

The Papal power tyranized over the saints till A. D. 1793, and this was one branch of this great tribulation, as we have already shown: but the raging phase of the tribulation did not reach far into the eighteenth century; but it received a *check*, so that it was no longer so severe, though in its abated form it continued longer. "Immediately after" this raging tribulation, these signs were to be seen. The Revelator locates them under the sixth seal, and just prior to the judgment scene—not previous to Jerusalem's destruction. (Rev. 6: 12, 13.) But have these signs yet been seen? We insist they have, both in the right order, and at the right time to fulfill the prophecy, and were recognized as the true signs by the students of prophecy when they occurred, and also then caused sinners to tremble with fearful forebodings. Let us notice the historic facts.

1. *The sun darkened.*

"The nineteenth of May, 1780, was a remarkably dark day. Candles were lighted in many houses; the birds were silent and disappeared; the fowls retired to roost. IT WAS THE GENERAL OPINION *that the day of judgment was at hand.*

The Legislature of Connecticut was in session, at Hartford, and being unable to transact business, *adjourned*. A motion for adjournment was before the Council; but when the opinion of Col. Davenport, of Stamford, was requested, he replied, I am against the adjournment. The day of judgment is either at hand, or it is not. If it is not, there is no cause for the adjournment; if it is, I wish to be found in the line of my duty. I wish therefore that candles may be brought." (Pres. Dwight's *Historical Collections*.)

"By 10 o'clock a. m. the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon lights became necessary for the transaction of business within doors." (Gage's *History of Rowley, Mass.*)

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with *fear*. There was *great distress* in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment-day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come; and spent the gloomy hours in earnest prayer for the *distressed multitude*." (*Life of Edward Lee*. Tract No. 379, Amer. Tract Society.)

Was it an eclipse? No: for the moon full on the previous night, and an eclipse of the sun cannot occur while the moon is in the full: furthermore, an eclipse, in its total form, never lasts but *four minutes*, while this darkness remained unabated for long hours: besides, the darkness exceeded the darkness produced by eclipses, and impressed almost every mind with apprehensions of impending judgment, causing saints to rejoice and sinners to tremble.

How extensive was the darkness? Was it seen all over the world? No: this would have been impossible, unless the darkness had continued twenty-

four hours, as the sun shines on only one side of the globe at a time; hence, the darkness could be seen only upon that part of the earth's surface that the sun would have shone upon during its obscuration had it not been darkened. Therefore, all this talk about its not being seen in China, and other remote countries, is but the result of folly, unless we can make a demand on God to continue the darkness till the sun had time to shine on all the earth; and the same principle would demand that "false Christs," &c., should rise all over the world.

To those who inquire why the sun was not darkened in the region of Jerusalem, where Christ uttered the prophecy, I make the following reply :

The sun did not shine on that land at the time of the darkness, for it was *night there* before the sun was darkened; and therefore could not have been darkened there unless God had held the sun in darkness until another day had dawned upon Palestine; and,

It would have been of no use to have darkened the sun in that land, as it was to be darkened as a sign to the Church : and the Church had become extinct there centuries before, and the darkness of Mohammedanism, intermingled with a little Papal blindness, enveloped the land, and therefore had the sun been darkened among those ignorant Arabs, it would have been *no sign to the Church*. But it was darkened in the right locality to be a sign to the

Church: thus this sign appeared geographically at the right place, and chronologically at the right time, to fulfill the prophecy.

Was the darkness caused by smoke or fog? No: for then it would have appeared at very different points at different hours in the day, instead of appearing everywhere at the same time; as clouds require *time* to pass from point to point. Besides, who can believe that smoke could so obscure the rays of the sun, and allow the stars to glitter brilliantly?

2. *The moon darkened.*

"The darkness of the following evening was probably as gross as has ever been witnessed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or even struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet." (Rev. Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage to the Historical Society.)

"The darkness was so great in the night time that it was said by one Dr. Blackington, who resided in the north part of Rehoboth, who had been out among his sick patients that night, that he could not see his white handkerchief placed before his eyes." (Hon. Wheeler Martin, published in *The Providence Subaltern*.)

"The night succeeding that day [May 19, 1780] was of such pitchy darkness, that in some instances horses could not be compelled to leave the stable when wanted for service." (Stone's *History of Beverly*.)

"The night, till near morning, was as unusually dark as the day." (Gage's *History of Rowley, Mass.*)

God darkened the moon at the right time to ward off cavil. If it had been darkened at a time when it was not in its full, men might have said it was not,

in a state to give much light, and a few clouds would obscure it all. If it had been darkened in the day time, instead of being darkened in the night, men might have said it was at the wrong time to constitute a sign.

The exceeding *intensity* of the darkness was such as to extinguish the claim that it did not far exceed ordinary darkness: thus it was darkened in the right *manner* to fulfill the prophecy, and constitute a reliable sign, calculated to convince those who watch the fulfillment of the Prophetic Word. If the sun and moon had been darkened a century earlier, it could not have filled the prophecy, for that would not have been "immediately *after*" the tribulation. If it should be witnessed now, it could not fulfill the prophecy, for it is too late in the day. Ministers proclaimed to their flocks at the time, that the prophecy was fulfilled, and men like the learned Dr. Cotton Mather, of Boston, an eminent divine, issued and scattered publications in support of this truth. So did other ministers.

3. *The falling of the stars.* Henry W. Dana, in an article to *The N. Y. Journal of Commerce* of November 15, 1833, and residing in that city, says:

"At the cry of 'look out of the window,' I sprang from a deep sleep, and, with wonder, saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also showed the FALLING STARS, in the very image of one thing, and of only one I ever heard of. I called to my wife to behold, and, while robing, she exclaimed, 'See! how the stars fall!' I replied, 'That is the wonder;' and we felt in our hearts that

it was a sign of the last days. *For truly the stars of heaven fell unto the earth as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.* The stars of heaven fell unto the earth: they were not sheets or flakes, or drops of fire, but they were what the world understand by 'falling stars,' and one speaking to his fellow in the midst of the scene would say, 'See how the stars fall.'"

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the *greatest display of celestial fireworks that has ever been since the creation of the world*, or at least within the annals covered by the pages of history."

The Salem *Register* speaks of their being seen in the Red Sea.

Prof. Olmsted, of Yale College, a distinguished meteorologist, speaking of the falling stars, says:

"The extent of the shower of 1833 was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British Possessions on the north. In nearly all places the meteors began to attract notice by their unusual frequency as early as 11 o'clock, and increased in numbers and splendor until about 4 o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

Christ and the Revelator were very careful to convey the idea the stars referred to were not the fixed stars or planetary systems, for Christ used the Greek term *aster*, by which the ancients understood the smaller lights of heaven; and the Revelator compares them to "*untimely figs*," or figs not matured. Beside this fact, reason alone would teach us that should the fixed stars or planetary systems fall, they

would demolish this globe and ruin the human race at once, instead of being a *sign* of the end. Nor could a multitude of large worlds simultaneously fall on one small world. The first one that came in contact with it would scatter it into fragments.

The term "meteor" had not then come into use, but Christ used a term which the ancients understood in the same sense. It was a "*star*," or what we call a "meteor," that piloted the wise men to the birth-place of the Savior. So-called "shooting stars" have long shown the existence of a *region of meteoric matter*, from which they have strayed, and come in contact with our atmosphere; but in 1833 our earth in its revolutions came in contact with this region of meteoric matter, thus producing this remarkable phenomena. Our Savior foreseeing this, foretold it as one of the waymarks by which the Church might understand their nearness to the end. This phenomena is now said to be *periodic*, occurring once in thirty-four years. So it may be, and doubtless is; for a slight display was witnessed A. D. 1799 on this continent, just thirty-four years and one day before the great shower of 1833. On the other continent a very slight display was witnessed November 13, 1832, and just thirty-four years and one day after (November 14, 1866) another slight display was witnessed there. And on this continent we had a slight display November 14, 1867. So once in thirty-four years the other side of our globe comes in close prox-

imity to this region of meteoric matter, and the next year this side of our globe comes in slight contact with the same. But mark two important items: (1) nothing of this kind of any note preceded the darkening of the sun in 1780, and (2) no *general* shower preceded 1833. Christ foreseeing that the earth, near the end, would come in contact with this region of meteoric matter, and thus cause this grand display, designated it as one of the events by which they might know they were very near the day of the Lord. We have already reached that unmistakable sign.

4. *Shaking of the powers of heaven.* After presenting the signs in the sun, moon, and stars, Christ adds, "The powers of the heavens shall be shaken;" but the Revelator, after presenting the same signs in the sun, moon, and stars, remarks: "The heaven departed as a scroll when it is rolled together" (Rev. 6: 14); hence the shaking of the powers of heaven synchronizes with the departing of the heaven, or more strictly speaking, the departing of the heaven is the result of the shaking of the powers of the heaven. That there is to be a literal shaking of the atmospheric heaven is plainly taught by Paul, in referring to the shaking at Mount Sinai: "Whose voice then *shook the earth*: but now he hath promised, saying, Yet *once more I shake* not the earth only, but also *heaven*." (Heb. 12: 26.) As the past shaking was literal, so will the future be literal; and

as the future shaking includes *heaven*, there will be a literal shaking of the atmospheric heaven in the future. Its "powers," or the strong combinations of its ingredients, will give way beneath the mighty blast of the trump of God and "pass away with a great noise." This, instead of being a "*sign*" to precede this great event, will be the very introduction of the long-looked-for day of the Lord.

V. 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Daniel, in carrying us down to the same point, says: "A fiery stream issued and came forth from before him" (ch. 7: 10), which is doubtless the she-chinal glory that shall surround him, and become visible before his person can be recognized. It will be so convincing to the impenitent, taken in connection with the preceding shaking of heaven and earth, as to cause mourning throughout the earth. What a day to the wicked!

V. 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Then will be verified the Savior's promise: "I will come again, and will receive you unto myself."

V. 32-34. Now learn a parable of the fig-tree; When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. [Luke reads, "Know ye that the kingdom of God is nigh at hand."] Verily I say

unto you, This generation shall not pass, till all these things be fulfilled.

There must be a *last generation*—a generation to precede the coming of the Lord—and that generation is distinctly mentioned by the Savior as one in which signs should be seen in the sun, moon, and stars, heralding his speedy return to earth: “When *ye see* these things come to pass, know *ye* that the kingdom of God is nigh at hand. [How nigh?] Verily I say unto *you* [you who shall “*see*” these signs], This generation shall not pass away, till all be fulfilled.” (Luke 21: 31, 32.) What generation is the Savior addressing? *Answer.*—The one that should “*see these things*”—the signs in the sun, moon, and stars. When were these things to be seen by the Church? *Answer.*—The Revelator locates them *under the sixth seal* (ch. 6: 12, 13), just prior to the great judgment scene. Therefore if the Savior is addressing those who should “*see these things*,” and if they were not to be seen till the opening of the *sixth seal*, near the judgment, Christ is certainly addressing that department of the Church who should live under the sixth seal—not that part that should die many centuries before the signs should be seen—and consequently Christ’s statement, “When *ye see* these things,” refers to those that should live *under the sixth seal*, where these signs were to be seen: and the injunction, “Know *ye* that the kingdom of God is nigh at hand,” is applicable only to that part

of the Church that should live at the time these signs were to be seen—under the sixth seal—and not to those who should die hundreds of years before the arrival of the time for the presentation of these signs: and the additional statement, “I say unto *you*, This generation shall not pass,” positively refers to those who should live far enough down the stream of time to “*see*” these signs; those who should live under the sixth seal: for these signs were to be seen then, and not till then. “This generation” which should be favored with these signs, was to be the last generation, and should “*not pass away*” till the final consummation should come.

“*This generation*” must either signify the last cycle of time called a generation, or the generation of witnesses. With either view, the generation is about ending. The *longest* cycle of time, in all the Bible, called a generation, is 100 years; and this is now within a few years of its termination: and this “shall not pass away till” Christ shall come. If the generation of witnesses is meant, it will soon be extinct: but it “shall not pass away till” redemption comes to the waiting Church. Truly, we are in the last end of the last generation.

V. 35. Heaven and earth shall pass away, but my words shall not pass away.

Christ’s words concerning this very matter are infallible.

V. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

We make no pretensions to knowing either the day or the hour of this great event; but how often this text is quoted to prove we are not to know when it is near, overlooking the fact that Christ, *in this same discourse*, bids us "*know that it is near*," after witnessing specified events, which have already occurred. To conclude that we cannot "know that it is near," just before the end, is to repudiate the testimony of Christ himself.

V. 37-39. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.

The *wicked* "knew not till the flood came and took them all away;" but not so with Noah, who "prepared an ark;" God told him all about it beforehand, and he *believed God*. The wicked "knew not" because they would not believe God. So it is now; some believe God's prophetic word, and are getting ready, while others believe not, and therefore know not their danger. God arouse them! Then "one shall be taken and the other left"—"left" to perish.

THE SEVEN SEALS OPENED.

So deep has been the anxiety of the God of truth to have his children duly apprised of their proximity

to the day of deliverance, prior to its arrival, that in various ways he has communicated instruction to them in his Word concerning events to transpire in our world's history, from given points down to the end. In addition to predictions through prophets, through angels, through apostles, and through Christ while on earth, after Christ ascended "God gave unto him" a revelation, called the "Revelation of Jesus Christ," filled with symbols, to "show unto his servants things which must shortly come to pass;" and this revelation was communicated to the Church through the Seer of Patmos.

In this revelation, the various sections of human history to precede the return of the Messiah to reign in triumph are brought to view by symbols selected by Heavenly wisdom. By learning whether the scenes and events brought to view by these symbols are yet in the future, or already in the past, we can determine whether the judgment scene is a remote or an impending event. If we are already near the end of Heaven's prophetic chains, we have a right to know it. If the events that were to transpire in the history of the Church and world have already taken place, it is our duty, as students of prophecy, to understand it, and then to "exhort one another, and so much the more as we see the day approaching," and also put forth earnest efforts to save perishing mortals, before the day of solemn judgment shall irrevocably seal their doom.

In Revelation 6 we have the opening of a series of seals introduced, which we will briefly examine. Two chains of symbols are interwoven with four successive seals, beginning with the first, namely: *four beasts*, or living creatures, and *four horses*, with their riders—one *beast* and one *horse* being seen under the first seal, and also under each of the three succeeding seals. But what are these symbols employed to represent? It is said that the *four beasts* had "*harps*, and golden vials full of odors, which are the prayers of saints: and they sung a new song, saying, Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (ch. 5: 8,9.)

The only class of beings entitled to *harps*, or that offer the *prayers of saints*, or that can sing the *new song*, or that are *redeemed by the blood of Christ out of every nation*, are those who constitute the Church of Christ: hence it is an incontrovertible fact that these four beasts symbolize the Church of Christ on the stream of time in the Gospel dispensation. As *four* are employed for this purpose instead of one only, it is evident that *four different stages* of the Church are symbolized; and as they are seen under four *successive* seals, it is also evident that they symbolize four *successive stages* of the Church. Not only do these four beasts represent four *successive* stages of the Church of Christ, but they also foreshadow the different *conditions* of the Church in the

different sections of its history, as these beasts differ in their description: "The first beast was like a *lion*, and the second beast was like a *calf*, and the third beast *had a face as a man*, and the fourth beast was like a *flying eagle*." (ch. 4 : 7.)

Nothing remains to be symbolized by the horses and their riders but the *government* in its *different phases*, under different rulers. Thus each seal presents the condition of the Church and the civil government.

FIRST SEAL.

"And I saw when the Lamb had opened one of the seals, and I heard as it were the voice of thunder, one of the four beasts saying, Come and see. And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." (v. 1, 2.)

The first beast as we have already shown is a symbol of the first stage of the Christian Church. This beast is like a lion, indicating the lion-like boldness and zeal of the first stage of the Church, when, with inspired men at its head, it boldly promulgated the Gospel in its purity. Like the "noise of thunder" its message sounded all around.

The first horse is also seen under this seal, which represents the first phase of the Roman government in the Gospel Age. This horse is "white," indicating the purity of the character of the government *in its relation to the Church*, as contrasted with its subsequent relation to it. The rider of this horse,

representing the ruler, wears a crown, and holds a "bow" in his hand, while he rides forth "conquering and to conquer." This ruler, or emperor, was Augustus Cæsar, who had gained position and authority till he had reached the summit of power, and issued a "decree that *all the world* should be taxed." (Luke 2: 1.)

SECOND SEAL.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." (v. 3, 4.)

The second beast, as we have proved, is a symbol of the second stage of the Christian Church. This beast is like a "*calf*," a helpless victim of slaughter, indicating a change in the history of the Church. And this change is caused by the new relation which the government sustains to the Church under this seal.

The second horse is seen under this seal, representing the second phase of the government. This horse is "*red*," indicating bloodshed; and its rider carries a "great sword," and his work is to "kill" men. Under the reign of Nero the work of bloodshed commenced against the Church, and Paul was beheaded among others, and this scene of Pagan persecution, at intervals, under different Emperors, continued till the noted "ten persecutions" had spent

their fury, during which time about three millions of the saints were slaughtered. Thus this second seal was opened at the commencement of the Pagan persecution.

THIRD SEAL.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo! a black horse: and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny; and three measures of barley for a penny; and see thou hurt not the oil and the wine." (v. 5, 6.)

The third beast is a symbol of the third stage of the Church, and has a "face as a man;" indicating the predominance of human policy. The saying, "A measure of wheat for a penny, and three measures of barley for a penny," indicates the introduction of worldly-mindedness into the Church—trade and traffic—but the saying, "See thou hurt not the oil and the wine," shows there was not a *total* apostasy under this seal. Wo to the Church when God uses the "face of a man" to symbolize its condition! This change in the history of the Church took place under the reign of Constantine (A. D. 312 to 325); who professed conversion to Christianity, and attempted to make Christianity popular. The first creed in Christendom, at the instigation of Constantine, was arranged A. D. 325 by a council of Bishops.

The third horse is seen under this seal, represent-

ing the third phase of the government; and its rider, which represents the ruler, holds a "pair of balances in his hand." It was Constantine's policy to keep matters so balanced between Church and State as to make all harmonious. Some have thought that the "balances" indicate the scarcity of food in the Empire during the great famines that prevailed under Constantine's reign, and the care used in dealing out food to the famishing. This may be so. But Constantine's effort to unite Church and State was more detrimental to true Christianity than the Pagan persecution under the former seal. This horse was black, perhaps indicating the character of the government under the distress of famine.

FOURTH SEAL.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse: and his name that sat on him was Death, and *Hades* followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." (v. 7, 8.)

The fourth beast, a symbol of the fourth stage of the Christian Church, is "like a flying eagle," indicating the flight of the Church. The Church is brought to view in this *flying* posture again, under the symbol of a woman with two wings. The same flight is twice brought to view. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness," for a "thousand, two

hundred, and threescore days." (ch. 12: 6-14.) Thus we discover that the fourth seal, which presents the *flying* beast, was opened about the commencement of the 1260 years' tribulation upon the Church, under the reign of Justinian, A. D. 533.

Likewise, under this seal, the fourth "horse" is brought to view, symbolizing the fourth phase of the government. This horse is "*pale*," denoting the malignant character, and enraged disposition of the government against the Church, as if made "pale" by a fit of anger. Its rider is death personified, showing the zeal of the persecuting emperors successively, in administering death to the saints: and *Hades* followed in the wake! Under this seal the long-foretold Papal slaughter was visited upon the Church, and the saints expired not only by "sword," "hunger," "death," and "beasts of the earth," but in every other way that blood-thirsty demons could devise!

FIFTH SEAL.

"And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants, also, and their brethren, that should be killed as they were, should be fulfilled." (v. 9-11.)

This seal was opened in the midst of this great Papal slaughter, and from beneath the altar of

slaughter comes the cry for vengeance upon those persecutors, as "the voice" of Abel's blood cried unto God against Cain. (Gen. 4: 10.) The Revelator makes no reference to an altar in heaven, but the altar referred to is connected with the Papal butchery. Even if disembodied souls were transported to heaven at the hour of death, we should still be reluctant to believe that God would deposit them under an altar, and keep them impatiently crying, "*How long?*" But disembodied souls are not referred to here, even if they are elsewhere, for their brethren "*should be killed as THEY WERE*" (as these "*souls*" were), hence *these souls had been "killed."* Another translation reads, "The persons of them that were slain;" and this is *one* of the senses in which the term soul is used, as in Genesis 2: 7: "*Man became a living soul,*" or person.

As more of their brethren were to be slaughtered after the opening of this seal, it was opened before the close of the 1260 years' persecution, this persecution running a "*little season*" into the next seal. "*White robes,*" or the "righteousness of saints," were accredited to them; but they were to "*rest*" before receiving their final reward. "White robes" are not *literal garments* for spirit-men to wear, but *righteousness*.

SIXTH SEAL.

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as

sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" (v. 12-17.)

One of the greatest and most destructive earthquakes in human history occurred at Lisbon A. D. 1775, marking the opening of the sixth seal, which was soon followed by the signs in the sun and moon in 1780, and by the falling of the stars in 1833, all of which signs we have before noticed in this work, and therefore will not here consume time and space to repeat the arguments. But every observer can plainly see that the sixth seal not only presents the precursors of the Savior's coming, which have already been witnessed, but it also extends into the day of wrath; and by reading the next chapter, it will be seen that it includes the sealing of the 144,000, and the gathering of the great multitude who are now in their graves; hence, it includes the resurrection. (See the tract, *Apocalyptic Symbols*.)

SEVENTH SEAL.

"And when he had opened the seventh seal there was silence in heaven about the space of half an hour." (ch. 8: 1.)

As the sixth seal included the departing of the heaven as a scroll, and as the heaven will not thus depart till the resurrection (for "man lieth down and riseth not: till the heavens be no more they shall not awake" (Job 14: 12)), it follows that the seventh seal must be opened *after* the resurrection: and as the saints will then have left the earth, to meet the Lord, it will be opened in heaven, causing "silence in heaven."

We will not speculate concerning the nature of this silence, since we have no information concerning the matter. But the fact is established that we are living under the sixth seal, very near the judgment scene. So chain after chain of prophecy brings us to the same solemn conclusion, that the judgment is but a little way in the future. Are we ready? Are we earnestly endeavoring to get others ready?

THE SEVEN TRUMPETS.

These symbolic trumpets disclose successive calamities to befall the nations of earth; and the three last—the fifth, sixth, and seventh—are "*woe*" trumpets, or bring to view such remarkable calamities, that they are denominated woes—the first "*woe*" synchronizing with the fifth trumpet, the "*second woe*" with the sixth trumpet, and the "*third woe*" with the seventh trumpet. We will briefly examine the different trumpets.

FIRST TRUMPET.

"And the first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees were burnt up, and all green grass was burnt up." (ch. 8: 7.)

A shower of "*hail*," "*fire*," and "*blood*" fitly symbolizes vengeance and destruction. The great calamity here symbolized was experienced in the destructive invasion of Rome by the Goths, with whom God scourged that power three times, in the space of fifteen years, between A. D. 395 and 410. Thus God employed one power as the rod of his anger, with which to chastise another.

SECOND TRUMPET.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed." (v. 8, 9.)

Another calamity is here symbolized by a "*great mountain burning with fire*," torn up by the roots and "*cast into the sea*," producing ruin of life and property, and staining a third of its waters with blood—a fit emblem of a powerful kingdom uprooted, and precipitated upon another people with ruinous results. The Vandals having been torn from their ancient home by the Huns, were forced into Africa, which belonged to the Roman sea, about A. D. 429, slaughtering all before them, producing a result upon the symbolic sea similar to the calamity

that might be expected upon a literal sea by the plunging of a great mountain of fire into it—its commerce and its living creatures would suffer from the terrible shock.

THIRD TRUMPET.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and fell upon a third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." (v. 10, 11.)

Here a great calamity upon the tributary provinces [rivers] of the Roman Empire is symbolized by the falling of a "great star" from the political firmament, producing excessive bitterness in these tributary waters of the symbolic sea. In A. D. 451 the Barbarians from Hungary, with an army 700,000 strong, shot like a burning star through various tributary waters [or provinces] of the Roman sea, imparting wormwood bitterness in their rapid march.

FOURTH TRUMPET

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." (v. 12.)

Here the state of the political heaven and its luminaries is symbolized by the smiting of a third part of the sun, moon, and stars. Sometimes symbols are selected from the earth, sometimes from the sea,

and sometimes from the heavens to represent the nature of the calamities introduced. In this instance the calamity to be witnessed is symbolized by the smiting of a third part of the lights of heaven. A. D. 476, a third part of the political Roman heaven—the Western Empire—was smitten, and subverted.

FIFTH TRUMPET, AND "FIRST WOE."

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men: and they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the

Greek tongue hath his name Apollyon. One woe is past; and behold there come two woes more hereafter." (v. 13; ch. 9: 1-12.)

Here a special calamity, assuming the gigantic dimensions of a "*woe*," is symbolized by a "star" torn loose from the political sky, which assumes the "key of the bottomless pit" of Apostasy, or corrupt Christianity, with which he opens the pit, from which a cloud of smoke arises, darkening the political heaven; and out of this smoke of apostasy swarms of symbolic locusts come forth and torment men for "five months"—symbolic time—or 150 prophetic days; at the end of which time it is said "*one woe is past*." Mohammed, as the head of an embryo power, or "star" in the political sky, is torn loose from his first location, and makes a flight to another locality, and opens the pit of apostasy, thus darkening the very sky with its smoke, or corrupt doctrines; and out of this smoke of Mohammedanism comes forth the warlike swarms of *Mohammedan Saracen locusts*, scourging men upon every hand, reducing to obedience 3,600 cities or castles, and continuing their mission of aggressive conquests the predicted length of time—"five months," prophetic time; or 150 years. From A. D. 623 to A. D. 774, they spread their conquests over Palestine, Syria, Persia, India, Egypt, Portugal, Spain, and other countries. The object of their mission was not to kill men, but to compel them to accept the religion of Mohammed—

an army of military missionaries to spread a false religion, the sword being the only alternative in case of a refusal to submit. And thus did they torment men in their aggressive mission for "*five months*," or 150 prophetic days.

The nature of the literal locusts is to hurt the *trees, grass, and green things*; but these symbolic locusts have a different mission to perform—it is to "*hurt MEN*," or scourge apostate Christianity, or inflict a fearful "woe" on men for 150 long years. Evidently a part of the description here given of these locusts is designed to indicate their *personal appearance* as warriors, while another part is intended to indicate their quality as soldiers. The description of "*crowns like gold*," and "*hair like the hair of women*," agrees strikingly with the historic description of the personal appearance of the Saracen soldiers; while as conquerors they everywhere left behind the poisonous sting of their false religion, making the various conquered provinces tributary to their corrupt system against their own convictions, thus tormenting men under the guidance of their leader, whose name signifies *Destroyer*.

The length of time during which these Mohammedan locusts were to be engaged in their work of conquest so completely agrees with historic facts, covering a space of 150 years, that we can plainly see where the fifth trumpet ends, and when "*the first woe is past*."

SIXTH TRUMPET, AND "SECOND WOE."

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood; which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (ch. 9: 13-21.)

Under the fifth trumpet we saw that the Mohammedan conquest was to continue for 150 years; subsequently the Saracenic Empire was divided into four departments called *sultanies*, here symbolized by "*four angels*:" these four sultanies, or symbolic angels, were bound, by a national contract, not to make conquests as formerly—and thus, at the sounding of the sixth trumpet, the four Mohammedan angels are found still bound in the region of the river Euphrates. But they are loosed, or unbound, throwing off all restrictions, to exist in an independent form for a prophetic "hour, day, month, and a year,"

or 391 years and 15 days, reaching from the epoch of their liberation, or elevation to unrestricted independence, in A. D. 1449, to August 11, 1840, when the independent supremacy of the Ottoman power departed, since which time it has been upheld by the allied powers, and exists only by sufferance, and is rapidly waning.

Without pausing to comment on the symbolic descriptions of these Mohammedan forces, we will state in passing, that at this precise point of time, namely: *after* the sixth trumpet, and *before* the sounding of the seventh trumpet, John introduces a symbolic angel, proclaiming "*there should be time no longer*" (ch. 10); then gives the true measurement of the downtreading of the symbolic city [the Church], and the sackcloth state of the two symbolic witnesses, and *ends that measurement* of 1260 prophetic days at the slaying of the two witnesses, which was in A. D. 1793, during the "Reign of Terror." (ch. 11.) At the time the two witnesses are made alive, and the "tenth part of the [Papal] city" falls, in the "Reign of Terror," it is added: "The second woe is past, and behold, the third woe cometh quickly," from which we learn that though the sixth trumpet reached to 1840, the "second woe" included that awful calamity, and scourge, of the Papal Church, as well as the Mohammedan scourge, as its component ingredients.

Having found the end of the sixth trumpet, and

having also learned that a symbolic angel appears at this point of time with a proclamation, "THERE SHALL BE TIME NO LONGER," we inquire if such a proclamation has been heard? It has. It was made at the right time, too. It is synonymous with the cry, "Behold, the Bridegroom cometh."

At this point, instead of introducing the seventh trumpet, John is carried back in the history of the world, for the purpose of tracing down another chain of events in the history of the Church for 1260 prophetic days—the "two witnesses clad in sackcloth," and the Church trodden down the same length of time, 1260 days. But we will not take up this point in this connection.

SEVENTH TRUMPET, AND "THIRD WOE."

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy [margin—corrupt] the earth." (ch. 11: 15-18.)

This trumpet introduces the end of earthly kingdoms, to be succeeded by a celestial kingdom, and brings us to "THE TIME OF THE DEAD THAT THEY

SHOULD BE JUDGED ;" and as Christ "shall judge the quick and the dead at his appearing," it certainly brings us to the coming of Christ. Then the "*third woe*," the fiercest of the three, will fall upon a guilty world—a *woe* upon all the wicked, ultimating in their destruction. Then God will destroy those who corrupt the earth. It will be, to the wicked, the day of "*wrath*." It will be the time when the celestial stone will crush the corrupt kingdoms of earth, and hurl them into irretrievable ruin, so that "no place shall be found for them." The tares, the chaff, and all the rubbish of earth will then be disposed of. The saints will be caught up to meet the Lord at the commencement of this scene, and will remain in their celestial chambers "until the indignation be overpast" (Is. 26 : 19), during which period the wicked will experience a "time of trouble such as never was since there was a nation, even to that same time" (Dan. 12 : 1): but beyond the infliction of this terrific woe, earthly kingdoms having been "given to the burning flame" (ch. 7 : 11), "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever" (v. 18): for "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High." (v. 27.)

And the "seventh trumpet" and the "third woe" which will introduce this unparalleled scene, may be

expected soon—a scene of “*woe*” to the wicked, and glory to the saints. We are in the “*quickly*” time, indicated by the saying, “Behold, the third woe cometh quickly.” The end of the sixth trumpet is more than a quarter of a century in the past. Surely, the “*quickly*” time must be about out. The judgment scene is almost due. Can we doubt it? Will we prepare for it? Will we stand with our “loins girt about with truth, and we ourselves like unto men that wait for their Lord?” Will we fearlessly give the household of faith their portion of meat in due season? Will we faithfully warn sinners to flee from the wrath to come? God help us to wake up to a true sense of our real relation to the judgment-day, and go to work as though the judgment were but a step before us. All will soon be over, and forever over. The solemn announcement from the throne will soon be heard, “*It is done!*” and will thrill every heart. Sinner, prepare without delay! Come to Christ! Come now. Will you come? Will you be saved?

THE DRAGON OF REVELATION 12.

In Revelation 12 a symbolic “*woman*” is brought to view, who gives birth to a child that should “rule all nations with a rod of iron: and her child was caught up to God and his throne” (v. 5), which child was Christ: for we read in ch. 19 where he is repre-

sented as returning to earth in the capacity of "KING OF KINGS, AND LORD OF LORDS," that "he shall rule them with a rod of iron." (v. 15, 16.) Jesus was the promised seed, the child of the Church.

In the same chapter a symbolic dragon—INFIDEL PAGAN ROME—is represented as standing before the symbolic woman [the Church], to destroy her child "as soon as it was born;" which effort was made through Herod, a Roman ruler, in slaying thousands of children for the express purpose of destroying Jesus. This dragon with seven heads [seven forms of government], and ten horns [ten divisions], is firstly seen "*in heaven*" [the political heaven]: and while he occupied this exalted position there was "*war in heaven*" for the express purpose of *exterminating* the children of God, by ten Pagan persecutions, under successive Pagan Roman emperors. But the dragon "prevailed not," or did not succeed in blotting out the saints of God, though he slaughtered about *three millions* of them. In this dreadful struggle the saints resisted not with carnal weapons, but "they overcame him by the blood of the Lamb, and by the word of their testimony."

After this "war in heaven;" that is, after this Pagan persecution against the saints, a change takes place in the *position* of the dragon, and Infidel Pagan Rome, having long "deceived the whole world" (v. 9) with his denial of the existence of the God of

heaven, is finally *subordinated* by corrupt Christianity, with the "man of sin" at its head, indicated by the saying, "The dragon was cast out [where?] into the *earth*." But this does not end his career, for although thus subordinated, or "cast out" from his former elevated position of supreme power in the world, he as a *subordinate* power engages in a 1260 years' persecution against the Church, at the instigation of the power to which he is subordinated: for at the commencement of this subordination "*the dragon gave his [superior] power, and his seat, and great authority*" to the Papal beast (ch. 13: 2), and this beast makes war with the saints forty-two months, or 1260 prophetic days, the dragon being subordinated to the beast, or for the time being losing his identity as a distinct power; being merged in the beast, and aiding in the great work of persecution. And he "cast out of his mouth a flood" of persecution to overwhelm the Church; but "the earth helped the woman" [or Church], and caused an abatement in the persecution. Yet the persecution did not end then, for the "remnant of her seed" must be afflicted to the end of the 1260 days.

This makes the matter all plain:

1. In the first six verses of this chapter, we have a brief outline of the history of the dragon and the Church, without particulars.

2. At v. 7 recapitulation begins, giving additional features, beginning with the Pagan "war in [the

symbolic] heaven;" the dragon's failure to blot out the Church; the final *subordination* of the dragon to a corrupt Christian power, and his subsequent persecution against the Church for 1260 days.

3. Thus it is plainly apparent that the "war in heaven," being *before* the dragon was cast out or *subordinated*, was the Pagan persecution: while the flood cast out of his mouth, being *subsequent* to his subordination, indicates a later persecution. Nothing can be clearer than the fact that the "war in heaven" *preceded* the casting out of the dragon, while the flood of persecution from the dragon's mouth was *after* he was "cast out." And this is also in harmony with historic facts. A Pagan persecution came upon the Church first; and subsequently, after Infidel Pagan Rome was deprived of its "power, seat, and great authority," another persecution raged against the Church for successive centuries.

THE LEOPARD BEAST OF REVELATION 13.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast: and they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given

unto him to continue forty and two months. And he opened his mouth in blasphemy against God. . . . And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations." (v. 1-7.)

Here we have a symbol of Papal Rome, or, the Roman kingdom in its Papal form—a combination of Papal governments. This beast arose in the eastern section of the Roman kingdom [the Greek Empire], and existed in its *incipient stage* from the time the reins of government were *permanently* transferred to Papal emperors, which was at the beginning of the reign of Justin, about A. D. 518, some fifteen years before the rise of the "man of sin" at the head of the Papal priesthood [the two-horned beast] as "Head of all the holy Churches," and "*Corrector of heretics.*" Its full development, and its persecuting work against the saints began, at the time a corrupt Church and a vile government locked arms together, and commenced an united crusade against the Church of Christ, A. D. 533.

This beast, like the dragon, has "seven heads," and "ten horn," and as he takes the dragon's "*seat*" [*thronos*—throne], it is evident that the *same* ten horns [ten Roman divisions] are transferred to him, and, also, the *same* "seven heads [seven forms of government] are attributed to him, the beast simply representing the *same* Roman kingdom in a different religious phase, having been converted from Paganism to Papacy, still wearing the same heads and

horns—still Rome, though changed to its Papal form. Let it be distinctly remembered, that the *same Roman kingdom* is represented by *two symbols*: the dragon being employed to represent it while Paganism was in the ascendancy, and the beast being used to symbolize it after *Papacy* gained the ascendancy. And as the same kingdom is represented by the dragon and beast, the same horns and heads seen in the first symbol are brought to view in the second symbol—the “ten horns” in both instances synchronizing with the “ten horns” on the head of Daniel’s fourth beast, which is explained by the angel to signify “*the fourth kingdom*” [Rome]; and the “ten horns” to signify ten divisions of that same kingdom—to continue, not while this kingdom remained in its Pagan form, but also while in its Papal phase.

Evidently “*the seven forms of government which prevailed in Rome*” are symbolized by the “seven heads.” One of these heads is represented as receiving a “*deadly wound*” preparatory to having *all the world wonder after the beast*” (v. 3), and preparatory to having power given the beast “*over all kingdoms, and tongues, and nations*” (v. 7); consequently, this wounding *precedes* the supremacy of the beast: therefore we are forced to the conclusion that this “wound” was inflicted upon that head, or that *form of government* that existed in Rome, just prior to the supremacy of the beast. And such a

wound was inflicted upon that head of the Roman kingdom by the *northern hordes*—a terrific wound, that bid fair for a time to destroy the Roman kingdom: but, as Mr. Barnes remarks, “this power was restored by being brought into an alliance with the Papacy,” and thus the “wound” was “healed.”

The Papal element was a strong ingredient of the Roman kingdom at the time this “wound” was inflicted, but it did not *predominate* till the “wound was healed.” After this deadly wound was inflicted on one of the seven forms of the Roman Government, and the wound is healed again, this same Roman kingdom is symbolized by the beast, wearing the same ten horns, and the same seven heads, including the wounded one; and after this wounding and healing occurred, “*all the world wondered after the beast:*” and this beast makes war against the saints for forty-two prophetic months, or 1260 years, which is the same measurement assigned to the treading down of the symbolic “city” [the Church] and the sackcloth state of the two symbolic witnesses, in ch. 11: 2-12; which measurement must have ended, as we have already shown, as early as A. D. 1793, and consequently must have commenced as early as A. D. 533, at which epoch we find the government subjecting all the Churches to the “man of sin,” *not excepting the rulers of the empire*; and with this power over all rulers, at his bidding they engaged in the work of shedding the blood of the

saints of God—thus did the beast, or Papal Rome, slaughter the saints for 1260 years. This beast has risen and fulfilled the prophecy, and its history of bloodshed is in the past.

THE TWO-HORNED BEAST.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast *before him* [or, "*in his presence.*"—Am. Bib. Un. Trans.]: and causeth the earth and them which dwell therein to worship the first beast [Rome], whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down out of heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the *mark*, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." (ch. 13: 11-18.)

While the leopard beast is described as rising "out of the sea," like Daniel's four beasts, which arose by a military commotion of the people, this two-horned beast comes up in a quiet manner, not from the tempestuous sea, or by a military struggle, but "*out of the earth,*" the Roman earth. Its rise is not subsequent to the career of the leopard beast, but though

he rises at a little later date, they exist contemporaneously, for in v. 12 we read, "He exerciseth all the power of the first beast *before him*," or as the Bible Union version reads, "He exercises all the authority of the first beast *in his presence*." The Greek term here rendered "*before*" has not the sense of *priority*, but, "*in the presence of*," or "*in the sight of*," and is so rendered in our version about *thirty* times; and when rendered "*before*" it has the same meaning as in the following instance, "Righteous *before God*." Thus these two beasts exist together, and the two-horned beast does miracles "*in the sight of the beast*" (v. 14), to deceive men. As the two-horned beast "*exercises all the power of the*" leopard beast "*in his presence*," they are not antagonistic powers, but are on harmonious terms.

What power, lamb-like in appearance, arose during the history of the leopard beast, or Papal Rome, exercising all the power and authority of Rome in its presence? Facts answer, a corrupt *Church power*, headed by the Papal priesthood, with the "man of sin" as a priestly Potentate. Its two horns of power, *spiritual power* and *temporal power*, looked quite lamb-like at first, but in process of time they were so developed that the beast was enabled to "speak as a dragon." By his cunning priestcraft he palmed off numerous miracles upon men, and kept an influence over the leopard beast by doing these miracles in his sight even to the deceptive pretense of calling

"*Holy Fire*" down from heaven, once a year. The following description of the ceremony is copied from an article in *The National Intelligencer*:

"During the ceremony of *Holy Fire*, which takes place once a year, the scenes of ferocity and violence that occur are indescribable. Religious insanity, and all the horrors of blood-thirsty fanaticism, destroy many of the devotees. Crimes of the darkest character are committed with impunity. Half-naked men and half-frantic women struggle madly through the crowd with *live coals of fire* pressed to their breasts. Bodies of the stabbed and maimed are dragged out dead; the chanting of the priests, the howling of the burnt, the groaning of the crushed fill the thick suffocating air; and from the swaying mass arise dying shrieks of 'Immanuel! Glory to God!' Sickened with the disgusting and humiliating spectacle, the beholder turns away with the startling words of Ferdinand upon his lips—'Hell is empty, and all the devils are here!'"

This two-horned beast [the Papal Church power, or Popedom] began to act in concert with the leopard beast [Papal Rome] as early as A. D. 533, at which epoch the emperor addressed a letter "*to John, the most holy Archbishop of our city of Rome,*" saying, "We hasten to SUBJECT and UNITE to your Holiness all the priests of the whole East," adding, you "*ARE THE HEAD of all the holy Churches.*"

The same emperor, in the same year, styles him, "HEAD of ALL BISHOPS, and the true and effective CORRECTOR of HERETICS." But it was not until A. D. 754 that its horn of temporal power was *matured*, it having previously exercised temporal power through the rulers of the land, and not strictly on an independent basis. O'Conner, a

Catholic priest, speaks as follows concerning the events of A. D. 754 :

"In the depth of winter the aged Pope crossed the Alps, and, almost perishing, reached the Court of Pepin, where he was received on bended knees; the king begged his blessing for himself and two sons, one of whom was afterward the celebrated Charlemagne. The Pope claimed the protection of the powerful monarch, and begged him to come to the rescue of his people. The king did so, and twice before the walls of Pavia compelled the Lombards to sign a peace, by which the present territory was assigned to the Pope forever. The territory embraced the territory which has ever since belonged to the Holy See."

The fact that Popedom has palmed off numerous spurious miracles, and various restrictions upon its dupes, just as the two-horned beast was to do, is undeniable. And that it has had two lamb-like horns of power—*spiritual* and *temporal*—is an incontrovertible fact. It is said that the harlot "woman" (ch. 17: 18) "*reigneth* over the kings of the earth:" or, as the Union translation reads, "*has a KINGDOM over the kings of the earth.*" Here is the horn of spiritual power; and the horn of temporal power makes the *second* horn of this Church beast, or Popedom. This beast, or Church power, bids the men of earth "make an image to the beast"—to the leopard beast. Much has been said and written about an "*image beast*," and numerous attempts have been made to hunt up some power to resemble the leopard beast, as the power symbolized by the *image beast*. But the truth is, the *image beast* is simply a creature of imagination. Not a

word is said about such a beast in prophecy. The Bible nowhere mentions such a beast. It simply speaks of an "image to the beast"—an image for the beast to "*worship*"—elsewhere styled the "image of the beast," and "his image." Not the *likeness* of the beast—but the *idol* of the beast—something to be "*worshipped*" by the beast. When Rome became a Papal kingdom, the old system of the *idol worship* was discountenanced, and the images of wood, stone, and metal passed away.

So a new system of image worship was devised, the "*Virgin Mary*," the "Mother of God," being made the most prominent, and being placed in every house of worship. This system of *image* worship is doubtless the image of the beast—the image long worshiped by the beast, or Papal Rome, introduced by the priesthood—the apostate Church power, or two-horned beast. This miracle-working two-horned beast "had power to give life unto the image of the beast, [in the same deceptive sense in which he caused fire to come down from heaven,] that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." How numerous are the instances in which the image of the Virgin Mary, and other appendages of this system of image worship, have been shown as *alive* by the Priesthood, the eyes of the Virgin being made to roll to and fro, and lips to move, by some invisible wire work, while thousands

of stupid dupes regarded it a genuine miracle. At other times the image of Christ has been made to *bleed* for day after day, by some ingenious arrangement, and these remarkable miracles have fired the hearts of deluded men with such zeal in favor of this system of image worship, that those who stood out against it were deemed deserving of death, and thus many have fallen.

This two-horned beast "causeth all of his dupes "to receive a MARK in their right hand, or in their foreheads"—just as a shepherd would mark a flock of sheep; some men would use one mark, and some another; but this *Church beast* resorts to the cross (†), which is the "mark used at various stages in this Papal worship. This mark, on certain occasions, is received in the "right hand," and at other times in the "forehead." Every dupe of Papacy must receive this "mark." The "mark of the beast" means, *primarily*, the *character* of the beast, or the spirit of the beast, as we would speak of the "mark of a Christian;" but this is the *outward expression of it*.

This Latin Church, or two-horned beast, is to be known by his "number"—"the number of his NAME," just as easily as a *man's* name could be told by the Greek *numerals composing it*: "for it is the *number* of a man," not some system of numerals never employed by man. Here let it be remembered, that John wrote in *Greek*, and that the

Greeks employed their letters as *numerals*, so that every man's *name* had a *number*, which was simply the sum total of the numeral values of the letters employed in spelling his name. So this two-horned beast's *name* may be learned by the "*number* of his name," or the numerals employed in giving his name, which number is given by the angel as 666.

The exact number is contained in the *name* LATEINOS:

The Greek L is a numeral for	30
" " A	1
" " T	300
" " E	5
" " I	10
" " N	50
" " O	70
" " S	200
	<hr/>
	666

The Latin Church power is thus easily designated as the two-horned beast. Says Barnes in his notes on Revelation:

"It was the *Latin* world, the *Latin* kingdom, the *Latin* Church, the *Latin* patriarch, the *Latin* clergy, the *Latin* councils. To use Dr. More's words: 'They *Latinize* everything. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in *Latin*. The Papal Council speak in *Latin*. Women themselves pray in *Latin*. The Scriptures are read in no other language under Papacy than *Latin*. In short, all things are *Latin*.' With what propriety, then, might John, under the influence of inspiration, speak in this *enigmatical* manner of the new power that was SYMBOLIZED BY THE BEAST AS LATIN."

The Papal Church has filled the prophecy in *name* and *work*, while reigning over the kings of the earth.

Says Dr. Clarke :

"The Greek words, signifying Latin kingdom, do contain the exact number six hundred three score and six ; and no other kingdom on earth can be found that does contain the above number."

There were really two Latin kingdoms—the *civil* empire, and the ecclesiastical kingdom. Dr. Clarke applies the number 666 to the spiritual or ecclesiastical kingdom, and identifies it thus :

8	E	} THE LATIN KINGDOM
30	L	
1	A	
300	T	
10	I	
50	N	
8	E	
2	B	
1	A	
200	S	
10	I	
30	L	
5	E	
10	I	
1	A	
<hr/>		
666		

The Greek "*E Latine Basileia*" means THE LATIN KINGDOM. The eastern and western sections of the Roman territory contained respectively the Greek and Latin Churches—the Latin Church being now recognized under the name of Roman Catholic Church.

1. We have found that this two-horned beast was

to exist *cotemporary* with the leopard beast, and *work miracles in his sight*.

2. The Latin Church has done this very work, at just the right time, and the "number of its name" is found to be just 666—thus its name is found by its number.

THE SCARLET BEAST OF REVELATION 17.

"I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." (v. 1-7.)

In examining Revelation 13 we discover that Papal Rome was symbolized by a beast having seven heads and ten horns, and that the Papal Church [or the Popedom] was symbolized by a beast having two horns like a lamb, working spurious miracles in the sight of the ten-horned beast, to deceive men; and Rome was thus kept under the influence of the Pa-

pal Church. But in the prophecy now under consideration, instead of having a *two-horned beast* connected with the ten-horned beast, to symbolize the Church of Rome, a *harlot woman* is presented, intoxicated with the blood of saints.

In the thirteenth chapter, the ten-horned beast was to make war with the saints forty-two months, and the two-horned beast, by his miracles (through his image, and otherwise), was to "cause that as many as would not worship the image of the beast *should be killed*"—so that both the ten-horned beast, and the two-horned beast, were to have a hand in killing the saints. In this chapter John is carried further down the stream of time, and sees the symbol of Papal Rome [the ten-horned beast] already scarlet color, or stained with blood; and the harlot woman (representing the same as the two-horned beast in the other vision) is seen "drunken with the blood of saints."

The angel came to John, this time to show him "*the judgment of the great whore*" (v. 1), but preparatory to doing this, he shows John the "woman" and the "beast," and says to him, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." (v. 7.) The angel firstly explains the beast:

"The beast that thou sawest *was* [in its Pagan form, as Pagan Rome], *and is not*, [in that Pagan form, as it received a deadly wound from the northern hordes]; and shall ascend out of the bottomless pit [of apostasy or corrupt Christianity, as

Papal Rome], and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that WAS [was Pagan Rome], and IS NOT [ceases to be Pagan Rome] and yet IS [is Rome still, but in its Papal form]. And here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth." [or, "seven hills." (*Wicliffe's Translation.*) "Seven hills." (*Rheims.*)]

This gives the geographical location of this corrupt power, as *Rome* is everywhere known as the "seven-hilled city." This also gives the geographical headquarters of the beast, as well as the woman; since these "seven hills" of Rome are the geographical heads of the beast, as well as the seat of the woman. But these seven heads represent something else: "And there are seven kings," or, as the Bible Union translation reads, "And *they* are seven kings:" "They are also seven kings." (*Iyndale.*) "They are also seven kings." (*Cranmer.*) "They are also seven kings." (*Geneva.*) "And they are seven kings." (*Rheims.*) "And they are seven kings." (*Whiting.*)

Thus it is clear that these seven heads not only symbolize the seven geographical heads of the "beast that was, and is not, and yet is," but also "seven kings," or seven forms of government connected with this beast in the different phases of its existence; and of these, the angel tells John, "*Five are fallen, and one is, and the other is NOT yet come*; and when he cometh he must continue a short space. And the beast that was, and is not, *even HE* is the EIGHTH [the eighth king, or eighth form of gov-

ernment that prevailed in Rome], and is of the seven, and goeth into perdition." (v. 10, 11.) From *some stand-point*, either the point at which the vision was given, or a point of time to which John was carried in vision, it is said, "*Five are fallen*;" that is, five of these kings, or forms of government; and since the angel expressly affirms of this beast that carries the woman, "*Even HE is the eighth*," though one "of the seven," it is absolutely certain that the existence of all seven of these heads, or kings, *preceded* the existence of this beast that carries the woman; otherwise this beast could not be the *eighth* king, since an *eighth* cannot precede a seventh. This consideration leads us to the conclusion that the stand-point from which the angel affirms, "*Five are fallen*," must have been the point at which the vision was given. It could not have been far down the stream of time, as the "*eighth*" came into existence when this beast arose, and this beast arose early enough to carry this woman 1260 years, while gorging herself with the blood of saints, beginning A. D. 533. Prior to this, the seven kings passed away, to make place for this beast, which is the "*eighth*" in the series, though properly "of the seven." So at the time of the giving of the vision it was stated, "*Five are fallen*, and one is [that is the sixth], and the other [the seventh] is not yet come: and when he [the seventh] cometh, he must continue a short space [before an eighth should rise]. And THE BEAST IS THE

EIGHTH." (v. 10, 11.) As this beast is the "eighth," and has been in existence over a thousand years, as all admit, and as the seventh must precede the eighth, they must have all risen more than a thousand years ago. Here are the facts :

Rome had five executive forms of government, or governmental heads, that had passed away prior to John's day, viz: "SENATORIAL, TRIBUNATE, CONSULAR, DECEMVirATE, and TRIUMVirATE." These "*five*" had "*fallen*" prior to the giving of the vision. And "one is;" that is, the sixth was then in existence, viz: the IMPERIAL; "and the other is not yet come:" the seventh, the KINGLY PAGAN, had not come into existence then. The IMPERIAL head must first be "wounded," and Rome then be ruled by ten Pagan kings "*for a short space*" prior to the rise of an "eighth:" which eighth is this "beast," and "is of the seven," it being the "wounded" IMPERIAL head in its revived state—Papacy in an Imperial form, embodying the civil and ecclesiastical elements. The seventh, or *kingly* form of Pagan Rome, arose as the *result* of this "*wound*" on the Imperial head, and continued only a "short space" before the rise of this "eighth" form, which is the beast that carries the woman. This KINGLY form, after continuing a "short space" as Pagan, was changed to Papal.

The query may arise, If these seven heads *preceded* the rise of the beast, why are they said to

belong to the beast? On the same principle that the ten horns are said to belong to the beast, though they arose prior to the rise of the beast: this beast, as a symbol of Rome, "*was*," or previously existed in a Pagan form; and "*is not*" in that Pagan form; and "*yet is*" in a Papal form. So all the heads and horns belonging to Rome are connected with this Roman symbol.

THE TEN KINGS.

"And the ten horns which thou sawest are ten kings, which have received no kingdom *as yet* [had not *risen* in John's day]; but receive power as kings one hour with the beast [or in connection with his rise]. These [ten horns] have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called, and chosen, and faithful. And he said unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." (v. 12-15.)

After these ten horns have sustained a harmonious relation with the woman for a space of time, that relation is finally changed from harmony to *hatred*.

"And the ten horns which thou sawest upon the beast, these shall *hate* the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, *until the words of God shall be fulfilled.*"

These ten horns did lend their influence to support Papacy through the wide domains of the beast, till the time arrived that "the words of God should be

fulfilled" in the consumption of that power, as predicted in Daniel 7: "They [the Roman horns] shall take away his [temporal] dominion, to consume and destroy it unto the end." Since A. D. 1793 this work has been progressing. But what does the angel say the woman symbolizes? "And the woman which thou sawest is that great city which reigneth over the kings of the earth." (v. 18.) What great city has reigned over the kings of the earth for successive centuries, and been "drunken with the blood of saints," seated on seven hills, but Rome? Not the buildings of wood and stone, but the people, with the "man of sin" at their head, or the apostate Church power, having its headquarters at Rome.

"They shall make her desolate and naked, and shall eat her flesh, and burn her with fire." The "burning with fire" is just as much figurative as the eating of her flesh; and surely no one will literalize that. The consuming process here set forth has been going on since 1793; and this hatred is increasing, as evinced in the recent movements in Italy under the lead of Victor Emanuel and Garibaldi. The former lovers of this "harlot," who has so long "committed fornication with the kings of the earth," now "*hate*" her. Let us glance at the past career of this woman, who falsely claims to be the spouse of Christ. In A. D. 533 she locked arms with the Greek government, and "played the whore" for about 220 years. In A. D. 754 she leaned upon the

breast of the Frank government, and "committed fornication" with that king for over 200 years. In A. D. 1265 she fell into the arms of the King of Naples, and recognized him as her supporter for more than 280 years. In A. D. 1550 she embraced the King of Spain as her defender, and used him as a substitute for a husband for 150 years. In A. D. 1700 she offered her arm to the King of Austria, and recognized him as her principal protector for about a hundred years. She has thus, in her drunken freaks, locked arms with the kings of the earth, while claiming to be the bride of Christ.

The eighteenth chapter of Revelation is devoted to a beautiful figurative description of the infliction of judgment upon this power, which began A. D. 1793 and has been in continuance ever since, and is to ultimate in the final judgment, when resurrected prophets and apostles shall *rejoice* upon the overthrow of a power that Papal sympathizers are now *lamenting* over.

The nineteenth chapter begins with a description of the joy that the redeemed will feel when they learn that this power is blotted out of the earth; and from the eleventh verse contains a record of the *manner* of the *overthrow* of the beast [Papal Rome], and the "false prophet that wrought miracles"—another name for the two-horned beast that wrought miracles—the final blotting out of Papal Rome, and the Papal Church.

OUR NEARNESS TO THE JUDGMENT-DAY.

There can be no doubt that we are in the closing hours of earth's dark history. Let us refresh our memories with some of the incontrovertible evidences already adduced :

1. The various sections of earthly history so clearly foreshadowed by the different departments of the metallic image are all in the past, and the "stone," like an avalanche of wrath from the throne of God, comes next, to hurl the powers of earth into irretrievable ruin, and "fill the whole earth" with its grandeur.

2. The great monarchies represented by the "four great beasts" of Daniel 7 ; with the ten divisions of the fourth, represented by the ten horns of the last beast ; and the subsequent persecuting power, symbolized by an eleventh horn ; these are all in the past : and next comes the "judgment," and the "everlasting kingdom."

3. The earthly powers symbolized by the beasts and horns of Daniel 8 have had their day, and next the dominion of the usurper is to be "broken without hands."

4. The 2300 prophetic days are about to end, and then comes the cleansing of the sanctuary.

5. The angel's prophecy in the eleventh chapter of Daniel has been fulfilled, step by step, till now, and *next*, comes the standing up of Michael.

6. The 1260 years of Papal slaughter, reaching to the end of the great tribulation on the Church, are in the past.

7. The 1290 days, measuring from the taking away of the Pagan daily in 508, to the crippling of the Papal abomination in Rome in 1798, are in the past.

8. The 1335 days, beginning with the setting up of the Papal abomination, and reaching to the resurrection, are near their end.

9. The signs presented by the Savior, to be witnessed by his children on the stream of time, have all been seen, and the last generation has almost passed away.

10. Six of the seals have been opened, and the "great day of wrath" comes next.

11. Six of the trumpets, and two of the woes are in the past, "and behold the third woe cometh quickly," in connection with the trumpet that will awake the slumbering saints, to be judged.

12. The rainbow angel has proclaimed the end of time at hand.

13. The dragon's Pagan "war" in the symbolic "heaven," his final expulsion therefrom, and *subordination* in authority, and his subsequent persecution of the Church for 1260 prophetic days, is in the past.

14. The rise and career of the leopard beast of civil Papacy is in the past.

15. The rise and work of the two-horned beast of *ecclesiastical* Papacy is in the past.

16. The history of the scarlet beast of *civil* Papacy, and the harlot woman of *ecclesiastical* Papacy, is in the past.

Finally, the prophetic programme is in such a stage of fulfillment as to demand the immediate coming of the Savior. The 6,000 years, spanning the time from Paradise lost to Paradise restored, will soon end. We count,

To the flood,	1656 years
The Noahic age,	428 "
The Abrahamic age,	430 "
Israel in the wilderness,	40 "
Joshua's rule,	25 "
Time of Anarchy,	18 "
Time of the Judges,	450 "
Samuel's administration,	12 "
Reign of Jewish kings to Jehoiachin,	509 "
The captivity,	70 "
Sixty-nine weeks, or 483 years, to Messiah,	483 "
Christ born the 5th year before our A. D.,	5 "
Total to the Christian Era,	4126 "

thus ending the 6,000 years in 1875.

We will now present a table more in detail, with the proofs of its correctness. We can present inspired testimony to prove the age of the world to the first jubilee, and then the subsequent jubilees (being forty-nine years apart) will determine whether our subsequent reckoning is correct or incorrect, whether deduced from sacred or profane history, as every cycle of forty-nine years must reach a specific point of

time, and, consequently, a true history of events would harmonize therewith, and a defective one clash with it. Indeed, after reaching the first jubilee, there would be no use in meddling with intervening events, and computing the reign of kings, to find the age of the world, except for the purpose of finding *how many* jubilee cycles have passed. We will give the world's age in one column of figures, and the time B. C. in another; and when we reach the first jubilee we will assign another column to the jubilees. As we shall prove the world to have been created B. C. 4126, we will thus place it at the right column till we reach the point where it is demonstrated.

	Year of the world.	Year B. C.
Man created (Gen. 1 : 27) in the <i>first</i> of the year 1,.....	1	4126
Adam's age at the birth of Seth (Gen. 5 : 3) —130, (which added to the year of the world, makes its age 130; and the same being..... subtracted from 4126, leaves B. C. 3996. These figures we place in their respec- tive columns. So hereafter.)	130	3996
Seth's age at the birth of Enos, 105 (Gen. 5 : 6),.....	235	3891
Enos' age at the birth of Cainan, 90 (Gen. 5 : 9),.....	325	3801
Cainan's age at the birth of Mahalaleel, 70 (Gen. 5 : 12),.....	395	3731
Mahalaleel's age at the birth of Jared, 65 (Gen. 5 : 15),.....	460	3666
Jared's age at the birth of Enoch, 162 (Gen. 5 : 18),.....	622	3504
Enoch's age at the birth of Methusalah, 65 (Gen. 5 : 21).....	687	3439

Methuselah's age at the birth of Lamech, 187 (Gen. 5: 25),.....	874	3252
Lamech's age at the birth of Noah, 182 (Gen. 5: 28),.....	1056	3070
Noah's age at the beginning of the flood, 600 (Gen. 7: 6),.....	1656	2470
From the beginning of the flood to "dry land," 1 (Gen. 8: 13),.....	1657	2469
Arphaxad born two years after the flood (Gen. 11: 10),.....	1659	2467
Age of Arphaxad at the birth of Salah, 35 (Gen. 11: 12),.....	1694	2432
Age of Salah at the birth of Eber, 30 (Gen. 11: 14),.....	1724	2402
Age of Eber at the birth of Peleg, 34 (Gen. 11: 16),.....	1758	2368
Age of Peleg at the birth of Reu, 30 (Gen. 11: 18),.....	1788	2338
Age of Rue at the birth of Serug, 32 (Gen. 11: 20),.....	1820	2306
Age of Serug at the birth of Nahor, 30 (Gen. 11: 22),.....	1850	2276
Age of Nahor at the birth of Terah, 29 (Gen. 11: 24),.....	1879	2247
Age of Terah at his death, 205 (Gen. 11: 32),.....	2084	2042
Abraham went to Canaan after the death of Terah, his father (Acts 7: 4). Terah's death being 427 years after the flood, which ended on the twenty-seventh day of the second month of the <i>civil</i> year (Gen. 8: 14), being the same as the twenty-seventh of the eighth month of the <i>sacred</i> year, locating Terah's death near the end of the year; and as Abraham was seventy-five years old at his departure (Gen. 12: 4), and married Hagar ten years after reaching Canaan (Gen. 16: 3), she bearing him a child when he was eighty-six years old (Gen. 16: 16), it is proved that Abraham reached Canaan three months from his departure, soon after Terah's death, reaching Canaan on the fifteenth of		

Abib (Ex. 12: 41), the year <i>after</i> Terah's death, in about four months after the funeral,.....	2085	2041
Residence of the Hebrews in Canaan and Egypt to the Exodus, 430 years (Ex. 12: 40),.....	2515	1611
[NOTE.—This 430 years' period must span their stay in Canaan in connection with their Egyptian bondage; for, immediately after Abraham reached Canaan God made a covenant with him, and Paul affirms that the law was "given 430 years after" <i>this covenant</i> (Gal. 3: 17), and the law was given "in the third month" after the Exodus. The 430 years <i>cover the same ground in both instances</i> —thus agreeing with Josephus, who states they "left Egypt 430 years after our father Abraham had come into Canaan: but 215 years only after that Jacob removed into Egypt." Paul told the truth about the 430 years; let it harmonize.]		
In the wilderness after leaving Egypt, 40 years (Josh. 5: 6),.....	2555	1571
[At Mount Sinai God gave a law requiring a sabbatical year once in seven years, and a jubilee to begin in the seventh sabbatical year, on the tenth day of the seventh month. (Lev. 25: 1-9.) In these years their " <i>land</i> " was to rest, after reaching Canaan: for they had none to rest before; but God said to the people, "At the end of every seven years thou shalt read this law before all Israel." (Deut. 31: 10.) Thus they could easily tell on what year to let Canaan keep its first sabbath, by estimating how many cycles of seven had expired in the wilderness after the giving of the law: five had passed, and the sixth sabbatical year fell on the second year of their stay in Canaan, and on this year "there was not a word of all		

that Moses commanded which Joshua read not before all the congregation of Israel" (Josh. 8 : 35), a second proof of a sabbatical year.]

Sabbatical year on the second year after reaching Canaan,.....	2556	1570
--	------	------

The next sabbatical year would be the seventh from their leaving Egypt, and consequently the first jubilee began in that year, on the tenth of the seventh month seven years from the previous sabbatical year,.....	2563	1563
--	------	------

[That the first sabbatical year was seven years from the giving of the law on Sinai, is evident from Exodus 21 : 2, in connection with the preceding chapter: this proves the time of the first jubilee. We now give a list of jubilees, spanning forty-nine years from jubilee to jubilee; thus the jubilees will keep Bible time, while profane and inspired history will give intervening events sufficiently correct to guide us in obtaining the correct number of jubilees; even if minor discrepancies should be seen, they cannot be forty-nine years.]

Josephus states that Joshua led Israel twenty-five years after Moses' death, which would be sixteen years after the first jubilee, reaching to the year of the world 2579, or B. C. 1547,.....	First Jubilee B. C. 1563.	
--	------------------------------	--

	Forty-nine years to }	
Josephus also gives eighteen years of anarchy after the death of Joshua "with no settled form of government,".....		

		2579	1547
Second Jubilee B. C. 1514.		2597	1529

Servitude of Israel eight years (Judg. 3 : 8),...		2605	1521
---	--	------	------

Rest for the Israelites, 40 years (Judg. 3: 11),		2645	1481
Servitude 18 years (Judg. 3: 14),.....	Third Jubilee B. C. 1465.	2663	1463
Rest 80 years (Judg. 3: 30),.....	Fourth Jubilee B. C. 1416.	2743	1383
Servitude twenty years (Judg. 4: 3),.....	Fifth Jubilee B. C. 1367.	2763	1363
Rest 40 years (Judg. 5: 31),.....		2803	1323
Servitude 7 years (Judg. 6: 1),.....	Sixth Jubilee B. C. 1318.	2810	1316
Rest 40 years (Judg. 8: 28),.....		2850	1276
Abimelech ruled 3 years (Judg. 9: 22),.....	Seventh Jubilee B. C. 1269.	2853	1273
Tola judged 23 years (Judg. 10: 2),.....		2876	1250
Jair judged 22 years (Judg. 10: 3),.....	Eighth Jubilee B. C. 1220.	2898	1228
Servitude 18 years (Judg. 10: 8),.....		2916	1210
Jephthah judged 6 years (Judg. 12: 7),.....		2922	1204
Ibzan judged 7 years (Judg. 12: 9),.....		2929	1197
Elon judged 10 years (Judg. 12: 11),.....		2939	1187
Abdon judged 8 years (Judg. 12: 14),.....	Ninth Jubilee B. C. 1171.	2947	1179
Servitude 40 years (Judg. 13: 1),.....	Tenth Jubilee B. C. 1122.	2987	1139
Eli judged 40 years (1 Sam. 4: 18),.....		3027	1099
Servitude 20 years (1 Sam. 7: 2),.....		3047	1079
Josephus says Samuel judged 12 years,....	Eleventh Jubilee B. C. 1073.	3059	1067
Saul reigned 40 years (Acts 13: 21),.....	Twelfth Jubilee B. C. 1024.	3099	1027
David reigned 40 years (2 Sam. 5: 4),.....	Thirteenth Jubilee B. C. 975.	3139	987
Solomon reigned 40 years (1 Kings 11: 42),...		3179	947

Rehoboam reigned 17 years (1 Kings 14: 21),.....	3196	930
Abijam reigned 3 years Fourteenth Jubilee (1 Kings 15: 1, 2),.. B. C. 926.	3199	927
Asa reigned 41 years (1 Fifteenth Jubilee Kings 15: 9, 10),... B. C. 877.	3240	886
Jehoshaphat reigned 25 years (1 Kings 22: 41, 42),.....	3265	861
Joram [Jehoram] reigned eight years (2 Chron. 21: 1), but began his reign in consort with his father (2 Kings 8: 16, 17), "in the fifth year of Joram" son of Ahab, who "began to reign in the eigh- teenth of Jehosha- phat"—leaving five years of Jehoram's reign after his fath- er's death,.....	3270	856
Ahaziah's one year reign (2 Chron. 22: 2) "be- gan in the eleventh of Joram son of Ahab" (2 Kings 9: 29), in consort with his father, both dying the same year, as his father's eight years began in the fifth of Joram, and his first year in the eleventh. Ahaziah died when Jehu began to reign, and in the seventh of Jehu, Jehoash began to reign (2 Kings 12: 1) seven years from Sixteenth Jubilee Ahaziah's death,.... B. C. 828.	3277	849

Jehoash reigned (2 Kings 12: 1) 40 years,....	3317	809
Amaziah reigned 29 years (2 Kings 14: 1, 2); but as he began his reign in the "second" of Joash's "sixteen years'" reign (2 Kings 14: 1), which sixteen years began in the thirty-seventh of his father's forty years' reign (2 Kings 13: 10), he reigned 2 years before his father's death and 27 years after,.....	Seventeenth Jubilee) B. C. 779	3344 782
Amaziah then fled to Lachish (2 Chron. 25: 37), and 12 years elapsed before another king reigned, for "in the fifteenth year of Amaziah, Jeroboam began to reign" (2 Kings 14: 23), and Amaziah's son did not reign till "the twenty-seventh of Jeroboam," a space of twelve years (2 Kings 15: 1),.....		3356 770
Azariah [or Uzziah] reigned 52 years (2 Kings 15: 1, 2),....	Eighteenth Jubilee B. C. 730.	3408 718
Jotham reigned 16 years (2 Kings 15: 33),...		3424 702
Ahaz reigned 16 years (2 Kings 16: 1, 2), but one year in consort with his father Jotham; for Jotham began to reign in the second year of Pekah		

(2 Kings 15: 32), and Ahaz in the seven- teenth of Pekah (2 Kings 16: 1), 1 year before Jotham's 16 years expired, leaving only 15 years for Ahaz after Jotham's	Nineteenth Jubilee		
death,.....	B. C. 681.	3439	687
Hezekiah reigned 29 years	Twelfth Jubilee		
(2 Kings 18: 1, 2),..	B. C. 632	3468	658
Manasseh reigned 55 years			
(2 Chron. 33: 1),...		3523	603
Amon reigned 2 years (2 Chron. 33: 21),....		3525	601
Josiah reigned 31 years	Twenty-first Jubilee		
(2 Chron. 34: 1),...	B. C. 583.	3556	570
Jehoahaz reigned 3 months (2 Chron. 36: 2),			
Jehoiakim reigned 11 years (2 Chron. 36: 5),.....		3567	559
Jehoiachin reigned 3 months, 10 days (2 Chron. 36: 9), which carries us to the next year,.....		3568	558
Captivity 70 years (2 Chron. 36: 21),....		3638	488
"Going forth of the com- mandment" (2 Chron. 36: 22)—69 weeks begin,.....		3638	488
483 years to Messiah's birth, in the fifth year before the Christian Era,.....		4121	5
To the Christian Era, 5 current years,.....		4126	0

None can doubt that the seventy years' captivity commenced with the carrying away of Jehoiachin

with all the influential part of the inhabitants of Jerusalem (leaving only the poorer class of people), after reading Jeremiah 29 in connection with Ezekiel 1: 1, 2. Usher begins the seventy years' captivity in the fourth year of the reign of Jehoiakim, king of Jerusalem. Jehoiakim reigned eleven years in all, or seven years after Usher begins the captivity. Then his son Jehoiachin reigned three months; then Zedekiah reigned eleven years; then the city was smitten. So, if Usher is right, a space of eighteen years passed after the beginning of the seventy years' captivity, before the city was smitten, at the end of Zedekiah's reign; but this is seven years too much time, if Ezekiel is correct: "In the *five and twentieth* year of our captivity, the *fourteenth* year after the city was smitten," &c. (ch 40: 1.) Here is positive proof that only twenty-five years of the captivity had passed, fourteen years after the city was smitten, thus establishing the fact that the captivity began only *eleven* years before the smiting of the city, instead of eighteen. Now either Ezekiel is mistaken *seven years*, or the chronology of Usher is here seven years out of the way. Ezekiel says: "It came to pass in the *thirtieth* year I was among the *captives*, the *fifth* year of *Jehoiachin's captivity*." (ch. 1: 1, 2.) Here the fifth year of the captivity synchronizes with the thirtieth year of the jubilee cycle—for this was the Jewish practice, to compute the time from one jubilee to an-

other ; besides, it was not then the thirtieth of any king of either Jerusalem or Babylon ; hence, the thirtieth of the jubilee cycle is meant. The twenty-first jubilee was B. C. 583, from which subtract thirty years, and we have B. C. 553 for the fifth of the captivity of Jehoiachin ; just five years after the beginning of the captivity, as given in this chronology. This proves the jubilees rightly located, and the jubilees prove our chronology correct, unless there is a mistake of *just* seven, or of *just* forty-nine, years somewhere. This cannot be.

